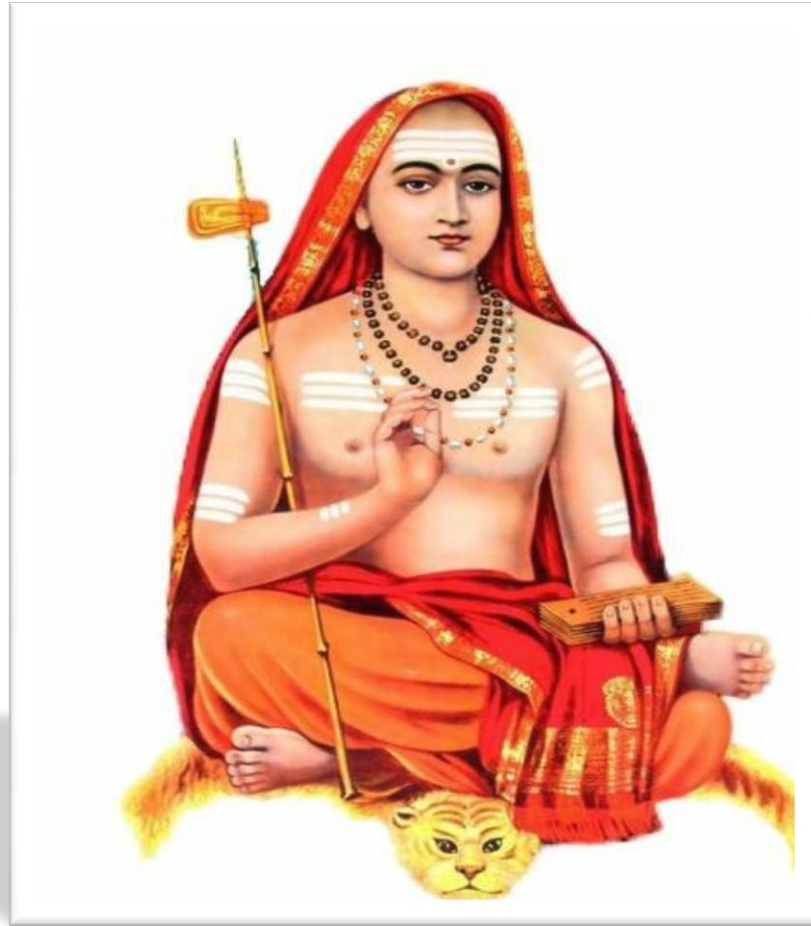


Adi Sankaracharya's
VIVEKACHUDAMANI



Volume 03

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Verse 349 :

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।
तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ 349 ॥

etattritayaṁ dṛṣṭaṁ samyagrajjusvarūpavijñānāt |
tasmādvastusatattvaṁ jñātavyaṁ bandhamuktaye viduṣā || 349||

These three are observed in the rope when its true nature is fully apprehended. Hence the wise man should know the true nature of things in order to break his bonds. [Verse 349]

One knowledge can destroy 3 Generations of ignorance :

- Grandparent
- Parent error
- Child of Erroneous perception Sorrow
- Rope ignorance / Snake Error / Mental disturbance.

Agyanam	Mithya Jnanam	Dukham
1	2	3
Rope ignorance	Snake error	Mental disturbance

We can eliminate all 3 By knowledge of rope :

- No Snake
- Fear gone
- All our problems are 3 Generational... Entire Samsara.

In Samsara... ignorance of Self :

- Atma Jnanam = Foundation
- Deha Abhimana = Error
- Samsara = family Sorrow
- Every relationship born out of Error...
- Atma has no wife / Children / Neighbor / Hunger / Thirst.
- All because I become Ahamkara....
- Eliminate - 3 Tiers.... By Atma Jnanam / Svaroopā - Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Why should I do that ?

- To get freedom from worry / Stress / Anxiety.
- If problem properly diagnosed, we see peace everywhere - Accept Vedanta... Peace doesn't come.
- Another method Drowning in Liquor / Etc Suppression....

Verse 350 and 351 (Important)

अयोऽग्नियोगादिव सत्समन्वयान्
मात्रादिरूपेण विजृम्भते धीः ।
तत्कार्यमेतद्द्वितयं यतो मृषा
दृष्टं भ्रमस्वप्नमनोरथेषु ॥ 350 ॥

ayo'gni'yogādiva satsamanvayān
mātrādirūpeṇa vijṛmbhate dhīḥ |
tatkāryametaddvitayaṁ yato mṛṣā
dṛṣṭaṁ bhramasvapnamanoratheṣu || 350 ||

ततो विकाराः प्रकृतेरहंमुखा
देहावसाना विषयाश्च सर्वे ।
क्षणेऽन्यथाभावितया ह्यमीषा-
मसत्त्वमात्मा तु कदापि नान्यथा ॥ 351 ॥

tato vikārāḥ prakṛterahāmmukhā
debāvasānā viṣayāśca sarve |
kṣaṇe'nyathābhāvitayā hyamīṣā-
masattvamātmā tu kadāpi nānyathā || 351 ||

Just as a piece of iron through contact with fire manifests as fire, the intellect manifests itself as the knower and the known through the immanence of Brahman. These two The effects of the intellect - Are observed to be unreal as in delusion, dream and imagination; so too, the modifications of Prakṛti from the ego down to the gross body and all the sense objects are also unreal. Their unreality is, indeed, due to their being subject to change every moment. And the Atman never changes. [Verse 350 and 351]

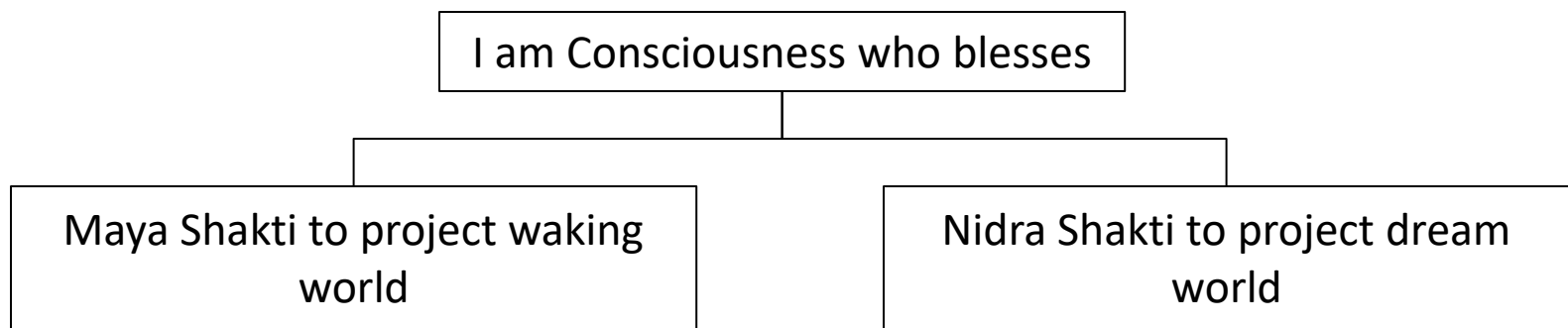
- i Observer alone Am real.
- Everything else Mithya... Incapable of disturbing me.

Dream example :

- I am Advaitam, Nondual, out of mind project Triputi Observer / Observing medium / Observed world.

Matradi Trayam :

- Pramatra, Pramata, Pramanam, Prameyam.
- I generate out of mind - Are they really there or Projection, No real tiger / Water.
- In Dream real - Disturbing
- On Waking up - 3 Resolved
- Wakers world = Projection like dream.... I have got another higher power called Maya.
- Through Nidra Shakti Dream world projected
- Through Maya Shakti Waker's world Projected
- I and Maya Shakti have created this world and now there is Triputi in which I am transacting.
- When 'I' am actually in the world it appears to be real - Just as dream real when 'I' am in dream.
- Wake up from this dream of waking world.
- Uttishata - Jagratha - Prapya Varan - Nibodhita world falsified.
- Jagrat Triputi Sapna Triputi - Mithya... Both dismissed by waking up.
- Nidra Shakti projects dream world only
- When i the 'Consciousness' am there to bless it - Otherwise Svapna Wont come.
- I have to bless that for its Arrival.
- Similarly my Maya Shakti will project this, World only when I - The 'Consciousness' bless the Maya Shakti.



New interpretation!

- Iron ball - Burning your hand
↓
By itself can't burn
- Iron by itself doesn't - Burn.
- Iron blessed by Agni - Burns
- Water blessed by Agni - is hot

Blessed by Atma :

- Maya projects waking world because of contact
- Nidra projects dream world because of contact
- Iron piece has burning power because of contact with fire.
- Maya Shakti = Samashti intellect / Buddhi - Total intellect.
- Projects world - Pramata / Prana / Prameya.
- Maya has become world / Body / Chidabasa / Jagrat Triputi comes.

All Products Tritiyam :

- Pramata / Pramana / Prameyam

Dvitiyam :

- Subject / Object Duality
Atma / Anatma Duality } Mrisha - Mithya

How you know?

- Clearly experienced by us in case of delusion.
- See things which are not there / Fantasising / Imagination... Non dual projecting duality is seen.
- Similarly Atma Projects duality.

Lecture 116

Verse 349 :

Verse 341 to 342 :

- 'Nididhyasanam' as Samadhi Abhyasa.

Verse 343 to 352 : Diversion

- 'Nididhyasanam' in form of Samadhi Abhyasa will work, if one has done Sravanam before.
- For Manasa Puja / Japa - No Sravanam required.
- For Atma Dhyanam / Samadhi Abhyasa / Vedantic Meditation - Atma Jnanam required.
- Its not gained through Samadhi Abhyasa but through Sravanam and Mananam.

Panchadasi :

- Taibyam Nivrichikitse... Conviction must come through Sravanam and Mananam before Nididhyasanam.
- Atma Nischiya Jnanam / Samshaya Rahita Jnanam required.

Verse 342 to 352 :

- Atma Jnana Summary gathered through Sravanam / Mananam.

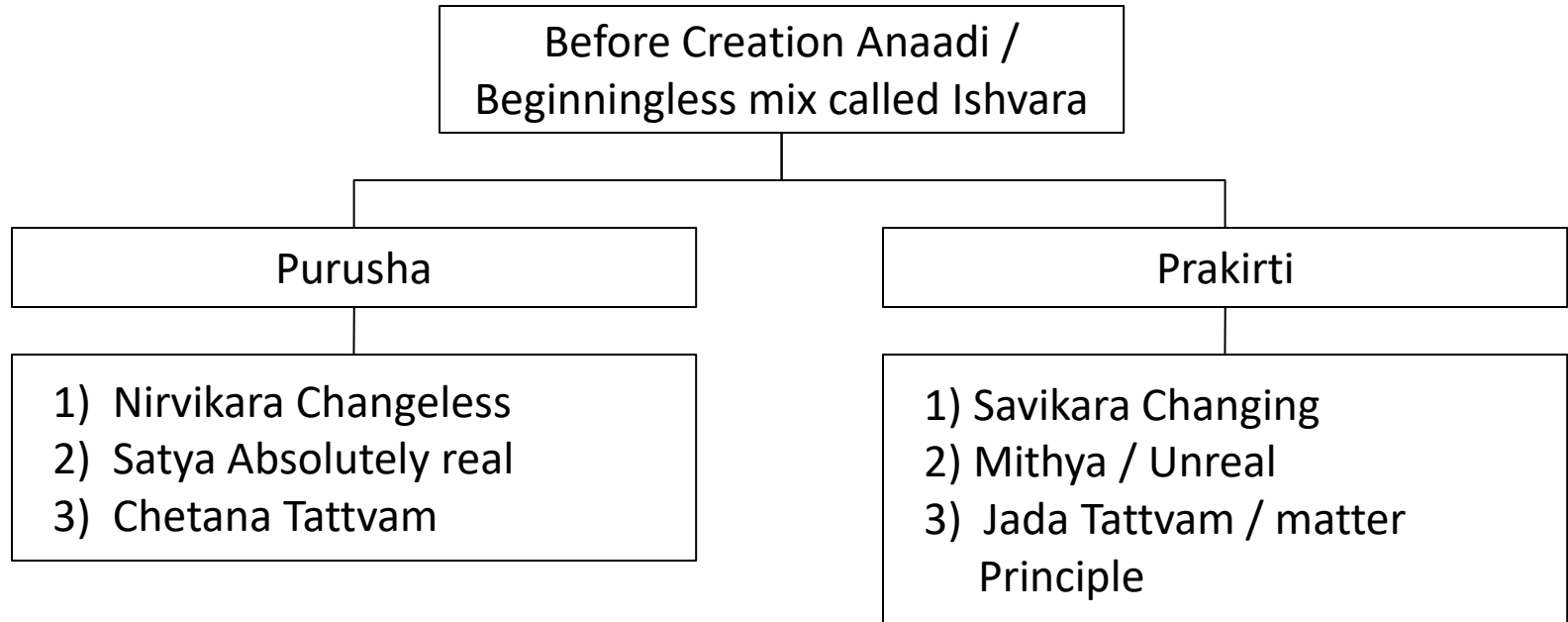
1) Gita :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

**prakrtim purusam caiva
viddhyanadi ubhavapi ।
vikaramsca gunamscaiva
viddhi prakrtisambhavan ॥ 13.20 ॥**

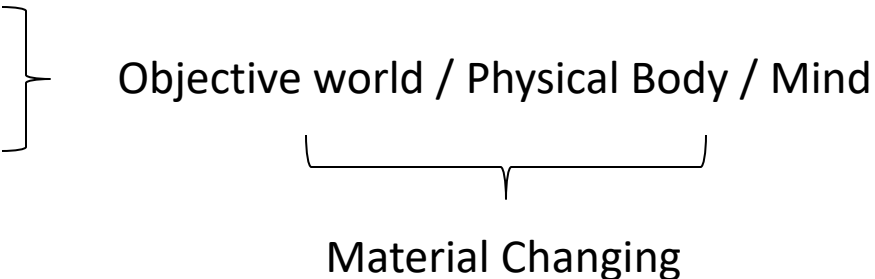
Know you, that matter (Prakrti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 - Verse 20]

- Before creation Originated - 2 Principles were there.



- From this mixture called Ishvara, world Evolves.
- From Prakirti Tattvam by Evolution entire creation has come / By Gradual Evolution Prakirti Evolves.

2) Vikaramcha Gunas Cheiva Pravriti Vidhi Me Paraam :

- Evolution of Pravirthi
 - Evolutes of Pravirthi
- 
- Objective world / Physical Body / Mind
- Material Changing
- Prakirtis Modification - World / Body / Mind.

Purusha :

- Changeless 'Consciousness' principle continues to be the Same.

Before and after evolution :

- Purusha same now, also we have both - Prakirti - world / Body / Mind Same Prakirti we are experiencing.

What is this Purusha?

- 'Consciousness' - Changeless principle... Don't search, You experience only Prakirti.
- Experienced / Subject you is Nirvikara / Satyam / Chetana Tatvam.

Who is that Purusha :

- Tat Tvam Asi - Not body / Mind.
- Penetrate Body / Mind... Consciousness principle... experiencing Body / Mind - Called Sakshi Chaitanyam.

Change in self Perception :

- No More Body / Mind with 'Consciousness'
- I am 'Consciousness'... Who am incidentally operating through Body / Mind Prakirti.

3) Uttama Purushasvanya :

- Essence of teaching gained through Sravanam.
- I am Nirvikara / Chetana Satya Purusha Asmi.

Body / Mind - Prakirti :

- In 'Mananam' doubt will come.
- Maybe brain washing / Conditioning - Conviction should come with Sravanam, Mananam.

Verse 351 :

- All products /Evolutions / Karyam = Prakirti - Karana.
- Body / Mind Buddhi - Mind called Ahamkara when pervaded by 'Consciousness' principle.
- Mind and Consciousness = Ahamkara



Antahkarana



Mano Chitta Buddhi Ahamkara together

- Beginning from Mind - Vigyana Maya Kosha
- Upto and of Anna Maya Kosha - Are Products / Evolutions / Karyam.
- 5 Elements / Elemental = World In Lokas (Vishaya)
- World / Body / Mind - Born out of Prakirti.
- They have same features of Prakirti
 - Child Resembles Parent
 - Karyam Resembles Karanam.
- Karana Gunaha - Karyam Anuvartante, All features of Prakirti we see in world / Body / Mind.

Prakirti	World / Body / Mind
- Achetana	- Achetana, Jadam - Appears to be Chaitanya - Borrowed life is there in body

- Intrinsically, body doesn't have life / Chetanam - If body has life Naturally it will not be dead.
- Body Borrows 'Consciousness' from god / For 70 Years!
- Mind borrows 'Consciousness' from god / For 70 Years

Body	Prapancha
<ul style="list-style-type: none"> - Jadam - Savikara - Subject to Modification - Mithya - Not independent - Not independent, No Natural existence 	<ul style="list-style-type: none"> - Jadam - Savikara - Modifies - Mithya - No Independent Natural existence

- If body has natural existence, it will eternally be existent.
- Fire has natural heat - Heat in fire never lost.
- Water has borrowed heat - Hence heat is lost
- Body dies one day, indicates it doesn't have natural existence.

Gaudapada :

- Adau Ante Va Nasti, Vartamane Api....
- Therefore world has 3 Features of Prakirti, Jadatvam / Savikaratvam / Mithyatvam.
- Products beginning from Vigyana Maya Kosha to Annamaya Kosha born of Prakirti and External world.
- Since all products are constantly changing, every moment cells dies New cells made.

Fresh body Every 8 Years :

- Asat - Na Sat, No Natural existence
- Asat = Mithya
- Pot = Mithya because it has existence borrowed from clay
- Furniture - 'Existence' borrowed from Wood
- Ornament - 'Existence' borrowed from Gold
- Whole creation = Asat - Existence borrowed from me - 'Consciousness' / Atma.

Atma / Purusha / Consciousness Which is I is :

- Observer of body
- Experiencer of mind, I never undergo change Nirvikaro Asmi, Na Jayate

Verse 352 :

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहंपदप्रत्ययलक्षितार्थः

प्रत्यक् सदानन्दघनः परात्मा ॥ 352 ॥

nityādvayākhaṇḍacidekarūpo

buddhyādisākṣī sadasadvilakṣaṇaḥ |

ahampadapratyayalakṣitārthaḥ

pratyak sadānandaghanaḥ parātmā || 352 ||

Eternal, non-dual, unbroken knowledge, of one form, the witness of the intellect and so on, neither gross nor subtle, indicated by the term 'I', the embodiment of subjective eternal bliss, is the nature of the supreme self. [Verse 352]

- Prakirti in its Original form, Evolved form Modification consists of World / Body / Mind Jada / Savikara / Mithya.

Nature of Purusha :

- Close to Chapter 13 - Purusha / Prakirti Viveka, Yaha Veithi Purusha...
- 12 Verses in Chapter 13 - Compare this portion with that, Purusha I = Consciousness principle.
- Nature of 'Consciousness' only Unmixed with Matter, Chaitanya Matra Svarupaha.

What is Nature of Chaitanyam :

- Nitya Eternal - Not Afflicted by time.
- Witness of presence of time and absence of time.
- Time Arrives and departs, I Consciousness - Am timeless.
- Advayayam = Without Division(Akhanda) and Duality
- Advayaya = Without 2nd Consciousness.
- Body / Mind - Many, Consciousness one in and through all body
- Akhanda - Undivided Consciousness
 - Partless Consciousness like Akasha.
- Space can't be cut and fixed at and Looked
 - Divided and fixed at and Looked
- Similarly Chidabasa Rupa...

Where is Purusha?

- Never object of experience - Ever Experienter I
- Sakshi of Buddhi Always.
- Sakshi witness, Consciousness, Experienter of Mind / Body / World new interpretation
- Can't see Sakshi - Because you are seer - Seer can never be seen.
- Eyes can't see themselves.
- The very existence of seen is proved, because of seer only.
- Camera will not be seen in photo
- Don't doubt existence of camera, Photo because of camera.

Therefore “Sat / Asat Vilakshana “ :

- Beyond temporary existence and Temporary non existence.
 - Sat - Vyavaharika Sat
 - Asat - Vyavaharika Asat

Atma :

- Beyond temporary existence and Temporary non existence.
- It is permanently existent.
- Pot / Chair existence - Temporary can visualise a day when they will not be there.
- Brahman / Atma is existent - Can't think of a day when it will be non existent, Atma - Permanently existent.

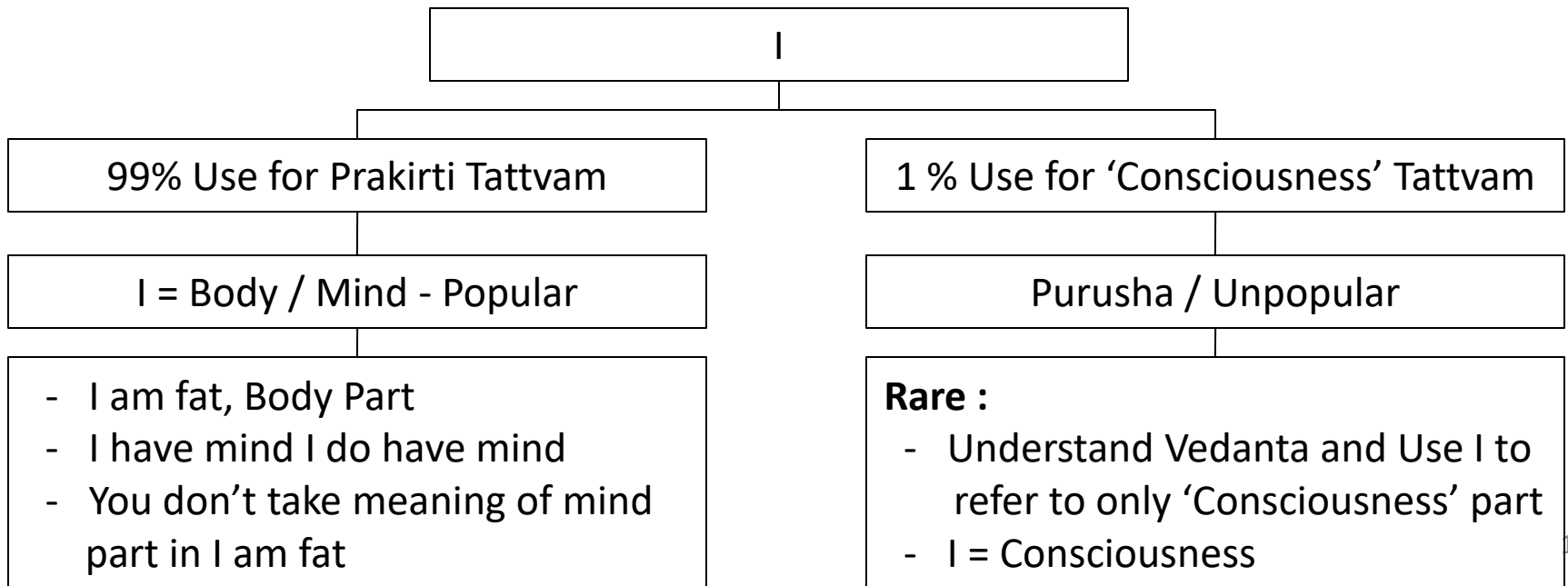
- Beyond temporary existence / Non existence.
- Sat - Karyam - World / Prapancha
- Asat - Karanam / Prakirti
- Purusha Beyond Karanam and Karyam
- Beyond Prakirti, Prapancha
- Sad Asad - Vilakshanam

Aham Padha - Lakshyartha :

- This Purusha - Consciousness... is implied meaning of I.

Why is it called Secondary meaning?

- Body / Mind Prakirti - Jada Tattvam, Consciousness = Purusha.
- Every individual mix of Body / Mind Prakirti and Purusha.



- I am intelligent, Don't take body part, fat.
- I refers to Prakirti or Purusha.

Jnani Alone can Say :

- I am Nitya / Sarvagata / Satya... Special Meaning.
- Pratyaya = Vritti / thought.
- Secondary meaning of I - World and I thought.
- Where is it Pratyag inner essence of every Body / Mind.

Sadananda Ghana :

- Sat - Ananda - Nature of Sat
- Sada - Ananda - Ghana Ananda

Ananda :

- Not experiential pleasure which is finite.

Atma Ananda :

- Not referring to experiential pleasure

Anantha : Limitless principle :

- Don't lack / Miss / Wanting anything - This nature is called Ananda.

Ghana :

- Unmixed with sorrow / Solid Saturated Ananda.

Pay price for all - Experiential Pleasure :

- Ananda Matra = Uttama Purusha
= Paramatma
- Upadrishtanu Manta... 'Paramatma'

Gita / Upanishad :

- Sara in Vivekachoodamani

Verse 353 : Sravanam - Concluded here

इत्थं विपश्चित्सदसद्विभज्य
निश्चित्य तत्त्वं निजबोधदृष्ट्या ।
ज्ञात्वा स्वमात्मानमखण्डबोधं
तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ 353 ॥

*itthaṁ vipaścitsadasadvibhajya
niścitya tattvaṁ nijabodhadṛṣṭyā |
jñātvā svamātmānamakhaṇḍabodhaṁ
tebhyo vimuktaḥ svayameva śāmyati || 353 ||*

Thus the wise man, discriminating between the real and the unreal, establishing the truth by the insight of his knowledge and realising his own self to be unbroken knowledge, becomes free and himself attains peace. [Verse 353]

- In this way, discriminative person differentiates.
- Sat - Asat / Prakirti - Purusha / Maya Brahman Atma - Anatma / Drk Drishya Viveka....
- I am not body / Mind / World... Which is all Prakirti...
- I am witness of all 3 - Purusha... Nitya / Advitiya / Akhanda / Ananda Ghana is my nature...

- Don't think its gods nature but my nature... One should get conviction...
- Nishchaya Jnanam... if not convinced, don't require 'Meditation'.. But Mananam required.
- Lack of Conviction because of doubt....
- Doubt is problem of intellect... Goes by reasoning.

Train at 9 o'clock or 10 o'clock

- Answer not by Meditation but by correct source of Knowledge and Enquiry
Intellectual process - Question and Answer....
- Purva Paksha Siddanta Method... For Conviction - Don't Sit in Meditation... Conviction only through Mananam because of Doubt.
- Doubt is Problem of intellect... Goes only by Reasoning.
- Tattwa Jnanam / Got by Sravanam



3rd Eye / Bodha Drishta / Tilakam

- I can know Brahman Nishta by One's Self knowledge.
- Nija - Jnatva Svam Atmanam, by knowing one, own clear nature / Individual consciousness, No More Proof required.
- After 'Mananam' - No mysterious experience - No final proof required - This is general misconception.
- Samadhi Abhyasa for removal of habits, Remove habitual behaviour... so entrenched Prakirti based behaviour.

Break Orientation of habit of Prakirti :

- Nischaya should come 1st before Samadhi Abhyasa...
- Then detached from Prakirti, products of Vigyanamaya.
- Kosha / Manomaya / Annamaya and Vishaya of world Anatma Prapancha...
- Not Physically Detached... Can't go beyond Prakirti... Physically, Atma All Pervading can't move.
- Intellectually Drop Dependence - For my Poornatvam / Existence / Security.

On Anatma Mental Detachment :

- Understanding is detachment... Physically in Singapore,... Mentally hooked to Dubai / India.

Unhooking = Mental example :

- Jnani - No more hooked to Prakirti...
- Therefore relaxed... Prakirtis Burden... Not my Burden...
- Prakirtis Problem / Nature - Not my Pain.
- Old Age, Separation, Death, Growth, Decay, Burn and Gone... Sheer nature of Prakirti....

Lecture 117

Verse 353 : In Nididhyasanam :

- Handle Vikshepa Shakti of Agyanam.
- In Sravanam / Mananam... Handle Aavarna Shakti of Agyana.
- Verse 352 - Emphasising Sravanam and Mananam
- Verse 353 - Samadhi Abhyasa - 'Nididhyasanam' Again.

Verse 354 - Forms of Nididhyasanam :

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ 354 ॥

ajñānahrdayagranthēniḥśeṣavilayastadā |

samādhinā'vikalpena yadā'dvaitātmadarśanam || 354 ||

When the non-dual Atman is realised in Nirvikalpa Samadhi, the heart's knots of ignorance' are completely destroyed. [Verse 354]

1) Leading Alert life :

- Monitor my behaviors - Close to Sthitap Prajya Lakshanam
- Imitating Jeevan Mukta

2) Hearing / Reading / Writing / Discussion / Teaching by which mind is in Shastra....

3rd : Samadhi Abhyasa :

- Focussed recollection of teaching in Specially designed.

Atmosphere Aiming for Absorption :

- Not Aiming at thoughtless...
- Entertain thoughts of Teaching Manochitta - Ahamkara Na ham

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse 3]

- Thought - Not on family / Business...
 - Recollect teaching

Entertain	
- Raaga if Dvesha	- Na me Raaga
- Bandhu / Mitra	- Na me Bandhu
- Guru	- Na me Guru

- Choose Asango / Nityo / Shuddosmi / Amritosmi.

- By Observing / Following 8 Fold Antaranga Sadhana - Posture / Asana / Prana.... Atmosphere created....
- As i repeat thought... Concentrate more and more get more and more involved in thought = Dharana / Dhyana / Samadhi.

1st :

- Arrive at regained thought keep on repeating thought gradually get involved in thought forget entire Surrounding.
- Dhyatru / Dhyena / Panchadasi.

1st Chapter : Definition of Samadhi...

- Don't have to Deliberately entertain thought because of very momentum of Deliberate thinking After sometime, mind Rotates same idea.
- Chant - Om Namashivaya - For ½ hour Without will... Om Namashivaya continues is mind.

2nd :

- When thought continues without will / Effort, then its called effortless Absorption.
- Dhyata / Meditator / will / Ahamkara.. Has Withdrawn.
- When will withdrawn.. Thought of will also becomes Sukshma Vritti.

Sthula Vritti	Sukshma Vritti
<ul style="list-style-type: none"> - Deliberately entertain thoughts 	<ul style="list-style-type: none"> - Non Deliberate thought - In Subconscious Mind / Background Ahamkara - Don't require Deliberate thinking

Vedanta Vritti become Sukshmam :

- Dhyana process has become less Dominant.
- Dhyata Withdrawn / Dhyanam - Not Dormant Vritti is there - will / Process Withdrawn.
- Dhyayam - Object of 'Mananam' alone dominant = Brahman.
- Total Absorption = Nirvikalpa Samadhi in (NS)... Thoughts are there.
- Vrittasya Duthamani Smarene.... Aham Nityosmi / Shudoh Asmi...
- What you entertained deliberately now Automatic / Hovers in mind.

In Sukshma Rupam :

- In Nirvikalpa Samadhi - There is Sukshma Vritti = Called Absorption...

What is Advantage of Nirvikalpaka Samadhi?

- We Acquire new knowledge, only recollecting Acquired Knowledge.

When Environment is Quiet :

- Forgotten world / sense organ Withdrawn / will not be involved / ideal Undistracted Atmosphere...

When i collect Teaching - Impact more :

- To increase impact of teaching Practice 'Nididhyasanam'.

News :

- Has Changes in life
- Total impact of Consequences better in Special Environment, Need quiet Atmosphere.
- In Nirvikalpa Samadhi - Aham Brahmasmi Vritti has more impact...
- Class in Camp has more impact than class in Adyar.
- Atmosphere Contributes to impact in camp, Knowledge not new - Mind deeply Absorbs in Special Atmosphere.
- When Emotional problem strong, Many have to Eliminate strong Viparita Bavana.
- Emotions which i can't control are problems.

In Depression :

- I Say i am Brahman and Mind continues to Worry.
- Subconscious is controlling when Angry or Mad!
- Emotion beyond my Management = Teevra Viparita Bavana.
- Nirvikalpa Samadhi will be useful.
- Attempt for absorption good enough, Whether you Succeed or not process important.

- Nirvikalpa Samadhi depends on Prarabda.
- Some get it quickly / Some never... Attempt in our hands.

Panchadasi - Chapter 1 :

- Vritti Naam Am Vritushu
- Adrishtam required for Nirvikalpa Samadhi... Aim for Absorption...
- Attempt useful for Teevra Vritti / Raaga / Dvesha / Bayam Nivritti...
- Advise my mind - Reason out emotion Some emotion not in our control... Coming from Subconscious mind.
- Simple can be ignored, Silently suffer and it will go.
- Nirvikalpa Samadhi for deep Subconscious problem.
- By Nirvikalpa Abhyasa... One should recollect / Invoke Advaita Atma Darshanam - Jnanam.
- Dwelling upon Advaita Jnanam Aham Nityosmi / Buddosmi / Depends on which Viparita Bavana (Kavalai) is there.

1st From mouth, then tears / Scar is 69!

- In life traumatic experiences cause deep wounds.

When Samadhi Abhyasa is done :

- Then there is total elimination of Avidya Granthi... Knot of heart....
- Agyana includes Viparita Bavana... Avidya Vasana.
- Alert life and remaining in touch with Shastra } Required for all
- Samadhi Abhyasa - Select few require.

Verse 355 :

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्
प्रभवति परमात्मन्यद्वये निर्विशेषे ।
प्रविलसति समाधावस्य सर्वो विकल्पो
विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ 355 ॥

*tvamahamidamitīyaṁ kalpanā buddhidoṣāt
prabhavati paramātmanyadvaye nirviśeṣe |
pravilasati samādhāvasya sarvo vikalpo
vilayanamupagacchedvastutattvāvadhr̥tyā || 355 ||*

‘You’, ‘i’, ‘this’, ‘that’ These concepts are fancied in the supreme self which is absolute and Non-dual, due to inherent defects of the intellect. When the real nature of Brahman is realised in Samadhi, all these concepts are dissolved. [Verse 355]

Process of Nirvikalpaka Samadhi (NS) :

- Its Nirvikalpa... Because in this stage - Divisions are resolved.
- Division in form of Pramata / Pramanam / Prameyam.
 - Dhyata / Dhyanam / Dhyeyam
 - Karta / Karanam / Karyam
 - Subject / Object / instrument - Connecting them

} Triputi

- You / This / I - Vikalpas Arise - in Paramatma.
- Because of Agyanam - Buddhi Dosha defect of intellect
- Intellectual problem - Solution has to be intellectual.
- Because of ignorance, duality Arises in Atma.

What type of Atma?

In Atma which is without Attributes	Without Second Thing
Visesham	Nondual

- On Nondual / Attributeless Atma... Plurality.

What are you trying to do in Samadhi?

- When Samadhi is Shining... All these divisions dualities / Pluralities resolved not by remaining thoughtless.
- Here by Ascertaining Nature of Atma Svarupa / nature of Paramatma duality resolved.
- Ascertaining Aham Satyam Jagan Mithya.
- Whatever i experience in Svapna is born out of me and resolved into me.
- Similarly what i experience in Jagrat also is born out of me and resting in me.
- There is no difference between Jagrat and Svapna.

How is it true?

- In Sravanam and Mananam... Mandukya 2nd Chapter exclusively dedicated to Show Svapna / Jagrat Same
- Svapna Appears real in Svapna
- Jagrat Appears real in Jagrat
- In Svapna - Jagrat is not there
- In Jagrat - Svapna is not there
- Who is common to both... I Observer / Consciousness
- Sakshi common to both... Therefore Aham Satyam - Jagan Mithya...
- Both are experienced - Experience doesn't prove reality, Svapna Experienced but unreal.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

- Husband / Wife... In my invocation of higher nature, All Triputi's must dissolve.
- Recollection / Ascertainment, know fact i am Asserting...
- All relationship / Plurality reduced to Nama / Rupa insignificant... Loose capacity to disturb me.
- Shed tears in movie... No Deep Scar.

Verse 356 :

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।
तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ 356 ॥

*śānto dāntaḥ paramuparataḥ kṣāntiyuktaḥ samādhim
kurvannityaṁ kalayati yatiḥ svasya sarvātmabhāvam |
tenāvidyātimirajanitānsādhū dagdhvā vikalpān
brahmākṛtyā nivasati sukhaṁ niṣkriyo nirvikalpaḥ || 356 ||*

Serene, self-controlled, perfectly, withdrawn from sense objects, steadfast in silently enduring, struggling to attain Samadhi, the seeker always contemplates on his own self as the self in the universe. Destroying, by these means, all imaginations which arise from the blindness of ignorance, he lives blissfully as Brahman, free from egocentric actions and oscillations of the mind. [Verse 356]

Yati / Yatata :

- One who is obsessed with Vedanta / Serious / Committed Student
- Does Samadhi Abhyasa to remove habits.

Checks Sadhana Chatushtaya Sampatti if its there :

- A) Shanta / Dhanta having balanced mind, free from Violent emotion.

Violent Emotions Means :

- Manaha - Overflows mind
- Mouth - Blabbering tells his story to all
- Karya - Seedanti Psychosomatic Condition

Seriously lacking Shama :

- Going beyond Mind
- Anger will be there - Rise at Mental level.
- Before flowing out - Hubble and Manage = Shanti

b) Dantah :

- Eating / Talking mouth sense discipline

c) Uparatah :

- Waking / Drawn from Extroverted life...
- Relaxed / leisurely life - Sanyasa.
- If Active life - No Leisure - Want everything fast...

Transcendental Meditation :

- Transcendental Meditation, Deep inner relaxation - ½ hour relax = Hours of Sleep.

d) Titiksha :

- Not perturbed by opposite experiences
- Peoples Behaviour / Language / Condition at home not bothered.

Not :

- You behave as i want
- Due to Prarabda nobody will behave as you want.

Sraddha : Chitta Samadha / Samadhi Abhyasa :

- Practice 6th Qualification of Sadhana Chatushtaya Sampatti.

Samadhana :

- Before coming to Vedanta if i have Sadhana Chatushtaya Sampatti... Samadhana... Then only Samadhi Practice regularly / Nityam / Consistently....
- Recollects / Involves / Brings to his mind... Has to Entertain thought - Svasya Sarvatma Bavana... My Sarvatma Bavana Invoke....

What is Sarvatma Bava?

- Sarvam Atma iti Bava....
- Learn everything... I and different names and forms = World.
- Like Swapna Prapancha = Waker and Nama, Rupa.
- Waking = I (Consciousness) and Nama Rupa, Pashyan Attamam Yata Nidrayah.
- I am Everything - Invoke.

Advantage :

- Focussed recollection in special Atmosphere... Impact more.
- By Invoking Sarvatma Bava... Burns pluralities fully / Completely, World reduced to Nama Rupa not Substance because of plurality.
- Triputi is born out of Timiram called Avidya - Auphadika Bheda...
- Avidya Timiram creates plurality out of me.
- When finger moved / Seeming duality merged, Seeming duality resolved.
- Since no plurality - Non dual I - Alone am there.
- Waking from dream - Know - I alone am there in room
- Waking from ignorance - I am Brahman - Alone there.
- Thief / Tiger non-different than mind
- I abide in form of Brahma Rupena - Not in Nirvikalpa Samadhi - I am Brahman - In Nirvikalpa Samadhi - I recollect my higher nature.

Example : Visit hospital :

- Health can't be taken for granted
- Respect to body - Heart beating for 2 days.
- Not new health but what I ignored.
- In Nirvikalpa Samadhi - I invoke my fullness and abide

Nishkriya :

- Without Kriya

Nirvikalpa :

- Without Duality
- If I am waker... Jagrat Prapancha
- If I am Dreamer... Svapna Prapancha
- Sleeper... No Prapancha.
- Turiyam, Nantap Pragyam, No Bayat Pragyam, Triputi Rahithate - Aham Eva Asmi.

Lecture 118

Verse 355 :

- Samadhi - Not for self knowledge / Realisation.
- Not for proof to confirm knowledge.
- Knowledge is gained only through Sravanam.
- Not compulsory exercise, for Jeevan Mukti, Reject all above.
- It is optional exercise for habitual reaction / Identification with body.
- To drop habitual Aham / Mamakara - Upasana for Viparita Bavana Nivritti...
- Live alert life / Monitor thoughts / Words / Reactions....
- Imitate Sthira Prajya of Gita and be in touch with Shastram... Teaching.
- Dwelling will dilute Deha Abhimana - Shastra powerful.

Verse 356 : Invoke Sarvatma Bava :

- I am everything - Everything is Nama Rupa... Super imposed on Me.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Dwell upon thought constantly, it gets its momentum.
- After some time without effort thought continues - Called Sukshma Vritti.
- **Sukshma Vritti is name of Vritti - Which goes on without will or effort.**
- Worry in the background... Preoccupied with work in family / Business / Vishaya.
- Sukshma Vritti is called Nirvikalpa Samadi...
- Because of Sukshma Vritti, there is impact on the intensity of that knowledge.
- This impact will destroy by radiation...
- Viparita Bavana / Dehatva Bavana - Like Tumour cells Ahamkara and Mamakara Vasana...

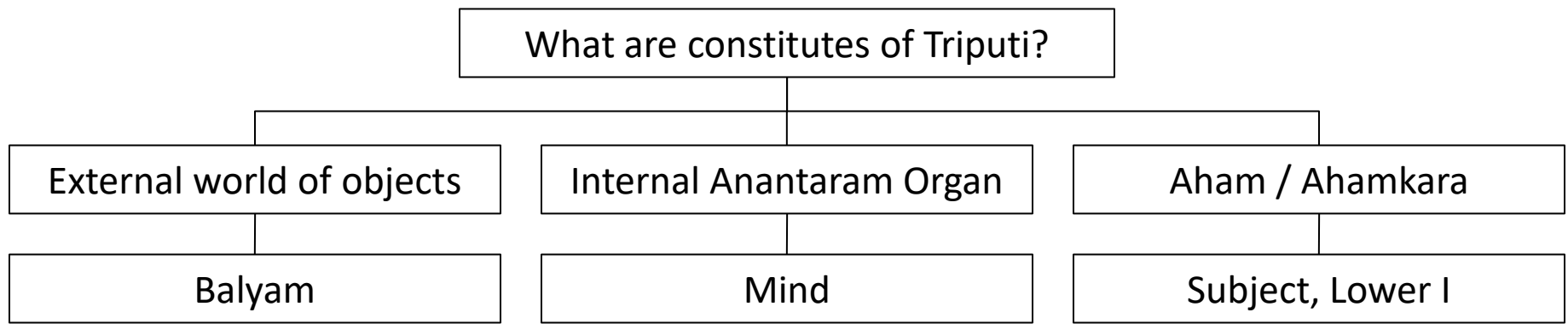
Verse 357 :

समाहिता ये प्रविलाप्य बाह्यं
 श्रोत्रादि चेतः स्वमहं चिदात्मनि ।
 त एव मुक्ता भवपाशबन्धैः
 नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ 357 ॥

*samāhitā ye pravilāpya bāhyaṁ
 śrotrādi cetaḥ svamaham cidātmani |
 ta eva muktā bhavapāśabandhaiḥ
 nānye tu pāroṣṭyakathābhidyāyinaḥ || 357 ||*

They alone are free from the bondage of birth and death who, having attained Samadhi, merge the objective world, the sense organs, the mind, Nay, the very ego, in the Atman, the knowledge absolute, and none else; who blabber their indirect knowledge. [Verse 357]

- Meditation / Nididhyasanam - Remain in Akhandakara Vritti - Aham Brahma Asmi Vritti By Dissolving Triputi...
- Pravilapya - By Dissolving.



3 Dissolved where?

- In Chidatma... Our own higher i Sakshi.
- I - Refers to Ahamkara - Aham - Lower I
- Lower I - Resolved into higher I - Chidabasa resolve into chit.

What they do after resolving?

- Remain in Nirvikalpa Samadhi condition for as long as possible - Invoke higher nature and Remain.
- Ahamkara becomes insignificant... Like looking at earth from Moon... India - Street house... My ego and toothpaste - Pinpricks.

This is method of Samadhi :

- Because of repeated nature of higher I - Worldly ties - My house / Break off.
- Bava Pasha Bandai - They alone become liberated.
- Must spend more time in higher I - Then 'Nididhyasanam' works.
- 23 Hours Office / Boss / Father I
- 1 Hour class... Higher i feeble I .

- Those who invoke higher I become free from Samsara...
- If casual approach - Vedanta - Lip service Moksha - Eternal possibilities.

What is method of freedom?

- More invocation of higher I - Called Samadhi Abhyasa
- Na Anyena - Others not liberated
- Take Vedanta / Not internalised - Have Jnanam - Not Jnana Nishta..

Verse 358 :

उपाधिभेदात्स्वयमेव भिद्यते
चोपाध्यपोहे स्वयमेव केवलः ।
तस्मादुपाधेर्विलयाय विद्वान्
वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ 358 ॥

*upādhibhedātsvayameva bhidyate
copādhyapohē svayameva kevalaḥ |
tasmādupādhervilayāya vidvān
vasetsadā'kalpasamādhiniṣṭhayā || 358 ||*

Through the may 'conditionings', a man is apt to think of his own self as full of diversity; but by removing these he gains his own immutable self. Hence, for the dissolution of his conditionings, the wise man must devote himself to the practice of Nirvikalpa Samadhi. [Verse 358]

- I enjoy personality because of Upadhi, Only intrinsically I don't have personality.

Sthula Sharira Dvara	Sukshma	Karana
<ul style="list-style-type: none"> - Young / Old - Fat / Lean - Sick / Health 	<ul style="list-style-type: none"> - Raagi - Dveshi - Kami, Krodhi 	<ul style="list-style-type: none"> - Sleeper - Agyani

- Myself from my own perspective... personality less
- I Atma - Seem to be Specific individual, private personality.
- 5 Billion thumb impressions different - Caused by Shariram.

Myself Separate from Upadhi :

- In Samadhi Abhyasa deliberately withdraw, from body / Sense organs / Mind / Thoughts - Each Upadhi...
- When I withdraw from all Upadhis.

What's my personality :

- In Sleep I don't have Personality
- In Samadhi I don't have personality.

Samadhi :

- Entertain thought - Invoke I am Attributeless Sakshi.
- Invoke Akhanda Akara Vritti
- I am Nondual consciousness - Without location / Limitation / Form / Shape.

Katho Upanishad :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

āsīno dūraṃ vrajati śayāno yāti sarvataḥ |
kastaṃ madāmadam devaṃ madanyo jñātumarhati || 21 ||

Sitting he travels far; lying he goes everywhere, who else, therefore, save myself is able to comprehend the god, who rejoices and rejoices not? [1 - 2 - 21]

Therefore What you do?

Wise :

- Who has become Jnani through Sravanam / Mananam not Jnana Nishta.
- If Nishta no Samadhi required... Therefore attempt - For negative / Withdrawing Upadhi.
- Nano Chitani Naham - Deliberately withdraws
- For that withdrawal he should constantly remain in Nirvikalpa Samadhi - Akalpa Samadhi - Nishta as often as possible.
- Dismiss worldly personality - Temporary / Perishable / Sorrow giving because of Prarabda - Personality comes and goes.
- Let him invoke his real personality.
- Brahma Svaroopam / Samadhi Abhyasa.

Verse 359 :

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ 359 ॥

sati sakto naro yāti sadbhāvaṁ hyekaniṣṭhayā |

kīṭako bhramaraṁ dhyāyan bhramaratvāya kalpate || 359 ||

One who is attached to the real becomes the real through single pointed devotion, just as worm contemplating intently Upon the wasp (Bhramara), is transformed to become a wasp. [Verse 359]

- Whichever personality you dwell, most of the time.
- That becomes your prominent personality - 2nd Nature.
- All other personalities become Vesham, We can decide which one should be.

Primary	Secondary
<ul style="list-style-type: none"> - Vedanta Dhyanam as Sakshi Samadhi Abhyasa : <ul style="list-style-type: none"> - Others reduced to role play Primary condition : <ul style="list-style-type: none"> - Time you dedicate and sincerity you have 	<ul style="list-style-type: none"> - Vesham - Drama Husband / father / Boss / Dhyanam

Brahmara	Ketaam Nyaya
<ul style="list-style-type: none"> - Worm - Yada Keetam Dhyana 	<ul style="list-style-type: none"> - Wasp

- Wasp brings small worm and puts it in its nest.
- Worm tries to get up and Wasp sits on top - Sting given.

Lesson :

- As you think so you become.

Watch	They become
<ul style="list-style-type: none"> - Thoughts - Words - Action - Habit - Character 	<ul style="list-style-type: none"> - Words - Action - Habit - Character - Destiny

You become that

Chapter 17th Gita :

सत्त्वानुरूपा सर्वस्य
श्रद्धा भवति भारत ।
श्रद्धामयो ऽयं पुरुषो
यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

sattvanurupa sarvasya
sraddha bhavati bharata ।
sraddhamayo'yam purusah
yo yacchraddhah sa eva sah ॥ 17.3 ॥

The faith of each is in accordance with his nature, O Bharata. Man consists of his faith; as a man's faith is, so is he. [Chapter 17 - Verse 3]

- Nididhyasaka Applies Brahma Keetam Nyaya.

Brahmaram	Worm
Comparable to Brahman	Affected by Situations / Afraid of Predators

- Worm thinks of wasp because of stinging.
- Here deliberately invoke, Brahmatvam of mind that becomes prominent of life.

What is indication of Aham Brahmasmi?

- Pashyan / Shrinvan / Sparshan / Jigran...
- In worst tragedy, I am not overpowered not emotionless... Called Brahma Nishta.

2 Verses 359 and 360 :

- Seeker attached to Brahma Nishta, Brahma thought obsessed...
- Samadhi Abhyasa... Attached to Brahman.

- When free time... Some Aspect of Vedanta takes hold of mind, if no Sleep... Vedanta Attachment.

In Free time... What mind thinks?

- See what we are attached to
- Samadhi Abhyasa Attains Brahma Bava, Brahma Nishta.

I am Nitya Mukta :

- Not Arrogance
- No Hesitation
- Boldly and Strongly Say Aham Brahma Asmi.
- Sat Bava Jnati... By Eka Nishta Samadhi Abhyasa...

Keetaka Worm	Brahmari Wasp
<ul style="list-style-type: none"> - Become wasp thinking Wasp 	<ul style="list-style-type: none"> - Seed Caterpillar - Pupa Wasp Butterfly - Jeevan Mukti 4 Ashramas

Butterfly :

- Attraction / Colorful.

Verse 360 : Nyaya Explained :

क्रियान्तरासक्तिमपास्य कीटको
ध्यायन्नलित्वं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया ॥ 360 ॥

*kriyāntarāsaktimapāsyā kīṭako
dhyāyannalitvaṁ hyalibhāvamṛcchati |
tathaiva yogī paramātmataṭṭvaṁ
dhyātvā samāyāti tadekaniṣṭhayā || 360||*

Just as the insect, renouncing attachment to all other activities thinks intently Upon the wasp and metamorphoses into one, so too, a Yogi meditating Upon the nature of Paramatman, attains it through his single pointed devotion to it. [Verse 360]

- Keetaka worm drops all preoccupation from where it came / Job / Attachment
Preoccupation = With other Actions.
- Person caught as Hostage Stockholm Syndrome.
- Think of the kidnapper all the time, When will person release me.
- Worm thinks of wasp and becomes wasp.
- Similarly obsessed seeker Meditator Nididhyasaka - Spends maximum time.
- Drop all personalities... I am not husband / Father / Boss... Incidental Veshas - Not of serious consequence... Strong / Remembered as name.
- **Person forgets all biographies and drops all future plans - Imagine I am dead now - For 15 minutes... Imagine I am going to die...**
- What remains - Biography less Atma = Paramatma Tattvam.
- Person becomes Paramatma... That is prominent... Life drama - Play role well....

- Not complacently or indifference... Drama for few years...
- All happens by Samadhi Abhyasa...

Verse 361 :

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ 361 ॥

*atīva sūkṣmaṁ paramātmataṭṭvaṁ
na sthūladṛṣṭyā pratipattumarhati |
samādhinātyantasusūkṣmavṛtyā
jñātavyamāryairatiśuddhabuddhibhiḥ || 361 ||*

The real nature of Paramatman is extremely subtle and cannot be reached by the gross outgoing tendency of the mind. It is accessible to noble ones with extremely pure intellects, through Samadhi, brought about by an extraordinary subtlety of the mind. [Verse 361]

Why impact for knowledge is not much during Sravanam?

- In some minds - Statement pierces... For thick skinned, it doesn't pierce....
- Wall thick - Arrow hits and falls....
- Wall Soft Target - Arrow hits and Stays
- Mind with insufficient preparation...
- It is Sthula Vritti - Not powerful
- Paramatma Tattvam - Extremely subtle...

This Brahman revealed by :

- You are that, I should believe as I am that...
- Not physical / Emotional / Intellectual personality only 'Consciousness'

- Because of grossness of intellect and mother / Father / Boss worries...
- I am that doesn't have any impact = Sthula Vritti.
- Mind preoccupied with worldly / Individual class = worries - Has no impact, Svapna Asadhana... Viveka / Vairagya - No problem.
- Shama / Dama / Uparati - Lacking

They require Samadhi Abhyasa :

- Put aside family / Worldly / Individual worries, keep at bay and invoke by Samadhi...
- Same - Aham Brahmasmi Vritti... Repeated.
- In Sravanam - Die to family, Sravanam gives Sukshma Vritti.
- If Vritti Sthulam, bring class again, impact powerful.
- Repeat with pure mind - Which has kept aside Raga / Dvesha...

Lecture 119

Verse 361 :

- When person entertains Vedanta Vritti, those Vrittis will be Sukshma... Because of freedom from dictation....
- It has tremendous impact on mind of Meditator... Useful in Eliminating Aham / Mama Vasana...
- If person enjoys undistractive mind, during Sravanam then Sravanam will give same impact.
- Replay Sravanam... Entertain Vedantic, Vritti in Undistracted Atmosphere.
- Sukshma Vritti has more intensity.
- Eliminates dehatma Bavana - Helps Experience of Brahman Jnana Phalams - Shanti / Santhosha / Trupti not Brahman.

Verse 362 :

यथा सुवर्णं पुटपाकशोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।
तथा मनः सत्त्वरजस्तमोमलं
ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ 362 ॥

*yathā suvarṇaṁ puṭapākaśodhitaṁ
tyaktvā malaṁ svātmaguṇaṁ samṛcchati |
tathā manaḥ sattvarajastamomalaṁ
dhyānena santyajya sameti tattvam || 362 ||*

Just as gold, by thorough heating in fire, gives up its impurities and gains its own lustre, so too, the mind through meditation, Sheds its impurities of Sattva, Rajas and Tamas and Attains the nature of Brahman. [Verse 362]

Purpose of Samadhi Abhyasa :

- To eliminate Aham / Mama Vasana.
- Removing impurity... Not acquiring new things.

How is gold refined?

- By smelting process... Heat in Crucible impurities come in top - By smelting process Scum removed.

Gold Pure :

- Purity experienced as shining... Shining not new acquisition but discovery of natural shining by elimination of obstacle / Impurity.
- Jeevan Mukti / Shanti Anubava - Not new thing to be acquired.. As Viparita Bavana goes out as scum.
- Then we become Jeevan Mukta... Atma Bodha... Sravana Di Ruktaha.
- Jnanam = Fire
- Sravanam = Fanning

Samadhi Abhyasa :

- Heating process... Smelting ourselves in heat of knowledge / Samadhi Abhyasa.... Not heated up in meditation.
- Only symbolic Kutam - Crucible.
- Gives up impurities - Seemingly acquires Gunam - its original shine....

- Blooming / Radiant face indicates inner Ananda... Otherwise Gloomy / Swollen face....
- Atma Convened by Aham / Mama Vasana... Mind drops its Vasanas impurities...

3 Forms of Impurities Viparita Bavana / Bondage Chapter 14th - Gita :

Sattvic Bondage :

- Notion I am Jnani
 - Knowledge belongs to Buddhi
 - Awareness belongs to Atma
- Knowledge born out of Pramana Vichara.
- By Operation of Pramana... Whatever new knowledge is produced...
- Called Vritti Jnanam... Belongs to Buddhi, Jnanam Status belongs to Buddhi...

I Atma not Jnani / Ajnani / Karta :

Jnani	Ajnani	Karta
Sattva Adhyasa	Tamasa Adhyasa	Rajasic Adhyasa

All Adhyasa Malam :

- Manesha Panchakam - Braheiva Na Brahma Vitu, discovers Nirguna / Jnana Tattvam.
- God seemingly acquires shining, Really it doesn't - Acquire shine...
- Only obstacle to shine has gone!!

Similarly my Acquisition of Brahman is Dropping of Notion :

- That I am not Brahman.
- Abramaitva Vritti Eva - Brahmata Praptena Upacharyate.
- Samadhi Abhyasa is purification process.

Verse 363 :

निरन्तराभ्यासवशात्तदित्थं

पक्वं मनो ब्रह्मणि लीयते यदा ।

तदा समाधिः सविकल्पवर्जितः

स्वतोऽद्वयानन्दरसानुभावकः ॥ 363 ॥

nirantarābhyāsaśaśāttadittham

pakvaṁ mano brahmaṇi līyate yadā |

tadā samādhiḥ savikalpavarjitaḥ

svato'dvayānandarāsānubhāvakaḥ || 363 ||

Thus purified by constant practice when the mind merges with Brahman, then Samadhi passes from the Savikalpa to the Nirvikalpa Stage, leading directly to the experience of the bliss of Brahman, the Non-dual. [Verse 363]

- Samadhi Abhyasa will culminate in Nirvikalpa Samadhi only by long and committed practice - Because of continuous and support of Prarabdam...
- Mind becomes disciplined, Pakkuva Manas.
- Disciplined mind entertains Aham Brahmakara Vritti - Effortlessly...
- Because of repetition without requiring will...
- If will required it is Savikalpa Samadhi - Duality is prominent.???
- When will recedes, Meditator recedes to background....
- Because he doesn't play prominent role...

- When effort / will required... Meditator plays prominent role.
- Because of repetition will and effort gradually recede... Meditator recedes - No process involved...
- 'Dhyeyam' Remains object of meditation which is subject here alone remains.
- It is absorbed in Brahman - Trained mind in its own Svaroopam.

I am not mind but awareness illumining mind :

- I am not thought but awareness illumining thought -
- I am not blankness but awareness illumining blankness.
- This is called absorption... Thought presence...
- Sukshma Vritti - Because deliberate will not used.
- Vritti in which will not involved is Sukshma Vritti.
- At time of absorption, one is in NS
- Person is Sankalpa Varijetaha = Nirvikara Samadhi.

In that state person is entertaining :

- Aham Advaya Ananda Rasaha Asmi
- It is a state in which person invokes (Anubavokaha) The fact that, I am of nature of Divisionless.
- Without mix of sorrow - Duveha Amshita, Ananda Rupa Asmi.
- The fact I have invoked... Brought to my mental surface.

Verse 364 :

समाधिनाऽनेन समस्तवासना-
ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।
अन्तर्बाहिः सर्वत एव सर्वदा
स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ 364 ॥

*samādhinā'nena samastavāsanā-
granthervināśo'kḥilakarmanāśaḥ |
antarbahiḥ sarvata eva sarvadā
svarūpavisphūrtirayatnataḥ syāt || 364||*

By this Samadhi, all desires which are like 'knots' are destroyed. All work comes to an end. And within and without, everywhere and always, takes place a spontaneous manifestation of one's own real nature. [Verse 364]

Sphutam : Extremely / radiantly

- Brahmakara Vritti involved
- Brahmatvam - Recollected

- My nature invoked with what type of mind... Total - Deep mind.

Guided 'Mananam' - Technique by Swamy Dayananda :

- $7 + 5 = 12 - 3 = 9 + 14 = 23$.. Can't be vague.. With this type of Mind / Do Sravanam.

Discover :

- For doing Sravanam, need complete mind

Sphutam :

- Vedanta Vritti invoked

Dhruvam :

- Definite in listening not definite in Sravanam.

- Training required... Upasana for training skills to listen...
- Nirvikalpa Samadhi = Only to remind
= Recollection but Vedanta Vrittis are interchanged.
- In Sravana / Manana Kale... Deep listening doubtful.

Why? Because of fluid state of mind :

- Mind suddenly remembers health / Family / Office.

Gita :

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham ।
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram ॥ 6-34 ॥

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

- Because of fickle nature of mind... Not clear At other times - Worldly thoughts mixed with Vedanta thought.
- Adulterated Vedanta Impact Minimised / Neutralised.
- Therefore Nirvikalpa Samadhi Abhyasa is powerful impact giving exercise.

Lecture 120

Verse 365 :

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।

निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ 365 ॥

śruteḥ śatagaṇaṁ vidyānmananaṁ mananādapi |

nidindhyāsaṁ lakṣagaṇamanantaṁ nirvikalpakam || 365||

‘Reflection’ should be considered a hundred times superior to ‘listening’ and ‘meditation’ a hundred thousand time superior to reflection; but Nirvikalpa Samadhi is infinitely more sacred. [Verse 365]

निर्विकल्पकसमाधिना स्फुटं

ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतेः

प्रत्ययान्तरविमिश्रितं भवेत् ॥ 366 ॥

nirvikalpakasamādhinā sphuṭaṁ

brahmatattvamavagamyaṭe dhruvam |

nānyathā calatayā manogateḥ

pratyayāntaravimiśritaṁ bhavet || 366||

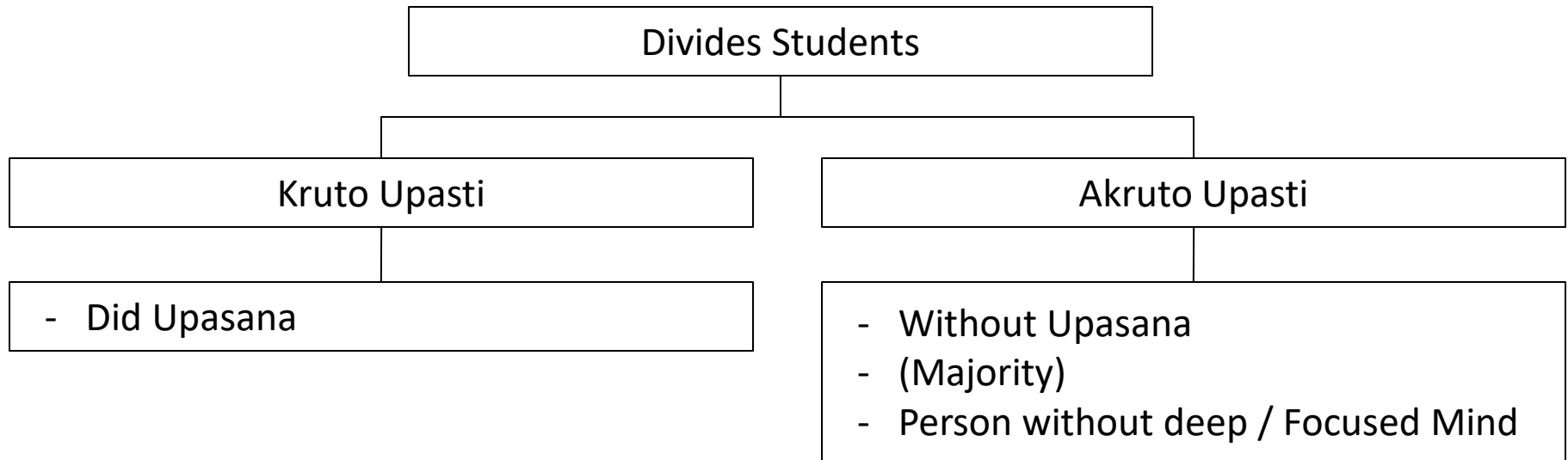
By Nirvikalpa Samadhi the true nature of Brahman is clearly and definitely manifest, never otherwise, for then, the mind being unsteady, is apt to be mixed with other perceptions. [Verse 366]

- Aham Brahmasmi Vritti in Sravanam / Samadhi Abhyasa....
- No difference in Vritti and no difference in source of Vritti - Shastra...

What is difference then?

- Mind not deeply available... Not totally available... Then Vritti feeble.
- Therefore sometimes listen and never registered, because Mind is dynamic entity.
- Therefore focussed deep - involved Sravanam required
- Aham Brahmasmi - Not registered.

- Jeevan Mukti Viveka Vidyardanya text(Must buy and listen)



- Knows how to withdraw mind from all external fields.
- Channelise to focused field = Skillful listening
- Jeevan Mukta Enjoys deep focussed 100 % mind... For him Sravanam is Samadhi Abhyasa...
- Sravanam itself produces - Aham Brahmasmi Vritti and has fullest impact.
- In disturbed sleep - No full relaxation
- Majority - Akruto Basti - Totally deep mind not available.

Therefore no registration :

- In Samadhi Abhyasa, one gets deep and complete mind.
- Deliberately striving to withdraw and die to the world.

1st Say in Mananam :

- I am not boss / Father / Husband and then entertain Vritti... and then impact powerful.... Viparita Bavana gets flushed down.
- During Sravanam need fluid mind.

Verse 367 and 368

अतः समाधत्स्व यतेन्द्रियः सन्
निरन्तरं शान्तमनाः प्रतीचि ।
विध्वंसय ध्वान्तमनाद्यविद्यया
कृतं सदेकत्वविलोकनेन ॥ 367 ॥

*ataḥ samādhatsva yatendriyaḥ san
nirantaram śāntamanāḥ pratīci |
vidhvaṁsaya dhvāntamanādyavidyayā
kṛtaṁ sadekatvavilokanena || 367||*

Therefore, with a serene mind and the sense controlled, ever drown the mind in the subjective supreme self, and by realising your identity with that reality, destroy the darkness created by the Beginningless nescience (Avidya)[Verse 367]

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।
निराशा च निरीहा च नित्यमेकान्तशीलता ॥ 368 ॥

*yogasya prathamadvāraṁ vāṅnirodho'parigrahaḥ |
nirāśā ca nirīhā ca nityamekāntaśīlatā || 368||*

The first gateway of yoga consists of (1) control of speech, (2) Non-acceptance of possessions, (3) Non entertainment of expectations, (4) Freedom from activity and (5) living always in a retired mood. [Verse 368]

Compare Kruto Upasita and Akruto Upasita :

Kruto Upasita	Akruto Upasita
<ul style="list-style-type: none">- Has Capacity to totally listen- Enjoys Sadhana Chatushtaya Sampatti completely	<ul style="list-style-type: none">- Has incomplete Artificial Listening

- Uparamaha = Mentally totally Asanga...

Titiksha :

- Sraddha / Samadhana = Depth of mind available for listening.
- Uparama is totality of mind - Not one mind
- Bothered about company / Family / children / Grandchildren... each part stuck is Various parts of world.
- Uparama indirect no part of mind left in World... Sanyasi mind = Mind which has total Availability.
- Samadhana - Indicates depth of mind Available for Sravana.
- Akruto Upasiti has Viveka / Vairagyam / Mumukshutvam but Uparama and Samadhana in trouble.
- Therefore requires Samadhi Abhyasa.. To get deep / Total mind, Dying to all relationships Animate and In Animate.
- Practice Samadhi Abhyasa having withdrawn from all fields Antaranga Sadhana 8 Steps.

- Should have Shanta Manaha.
- Mind should be withdrawn from external world.
- Mind generally stuck with things we are related... Some form of Mamakara w.r.t. People.
- Mamakara is mind stuck - Meditation is to make mind unstuck by Shanta Manaha and Damaha in your inner self - Pratyag Atma.

Focus your nature in your mind :

- Nirantharam - Practice always because Aham / Mamakara has been nourished as Ashwatta tree....
- Therefore long dreams by dwelling upon Nondual Atma..
- Ekatvam - I am one without second...
- There is no one other than me...
- What I see outside is Nama-rupa...
- My dream world does not exist independent of me.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.[Verse 19]

- Sad Ekatva Vikolanam... Entertaining that thought = Samadhi - Involves thought process...
- I am Nondual Advaitaha Asmi...

Removes darkness from life :

- Ignorance
- Samsara

How Darkness come to my life?

- Beginningless... Practice to get out of habitual worries.

Verse 368 :

- Conditions which will provide Atmosphere for Samadhi Abhyasa.

1st Yoga :

1) Stop Talking(Eating ,Talking) :

- If mouth busy, mind not available... Wang Nirodha control I both.
- Once tongue is controlled, other sense controlled..

Vegetarian :

- Quantity /quality has effect on spiritual mind.

2) Aparigraha :

- Reduction of possessions / Acquisitions.
- Worry because yoga is followed by Kshema, By acquisition, Mamakara nourished.
- By Samadhi Abhyasa, Go out of Mamakara.

- I am trustee / I am using / Loosing - Not owning.
- Therefore if not owning can't loose...

3) Nirashe : Disappointment

- Vairagyam Nishkamatvam, Freedom from binding desires - Gita :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ ।
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here 9in this world). [Chapter 3 – Verse 37]

4) Nirchaha :

- NIR Karmatvam
- Karma makes mind extrovert.
- No Inner leisure... because of planning / Projecting.

5 Fold :

- 1) Nishidha karma - Drop
- 2) Reduce Karya Karana
- 3) Reduce Prayaschitta karma
- 4) Do Nitya Naimitta karma
- 5) Do Sanyasa Ashrama karma

- Wang Nirodha / Parigrahaha / Nirasha / Niriha / Learn to live alone without distraction.
- Invoking your own Svarupam... Instead of invoking related I...

Alone to Alone - All alone is life's journey :

- Have come alone / Life's journey alone Deepest / Innermost emotions can't share, My family members don't understand.

Going to Brahman :

- Which is alone... Alone to alone all alone..
- Learn to be alone... Feeling of loneliness I strong weakness of mind.

Gita :

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम्
अरतिर्जनसंसदि ॥१३-११॥

**mayi cananyayogena
bhaktiravyabhicarini I
viviktadesasevitvam
aratirjanasamsadi || 13.11||**

Unswerving devotion unto me, by the yoga of non-separation, resorting to solitary places, distaste for the society of men... [Chapter 13 - Verse 11]

- Ekasta Sheelaha.. Nityam as often as possible...
- Aloneness good... Loneliness problem.
- 5 Conditions give ideal Atmosphere for Samadhi Abhyasa...

Verse 369 :

एकान्तस्थितिरिन्द्रियोपरमणे हेनुर्दमश्चेतसः
संरोधे करणं शमेन विलयं यायादहंवासना ।
तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः
तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥ 369 ॥

*ekāntasthītirindriyoparamaṇe henurdamaścetasah
saṁrodhe karaṇaṁ śamena vilayaṁ yāyādahamvāsana |
tenānandarasānubhūtiracalā brāhmī sadā yoginah
tasmāccittanīrodha eva satataṁ kāryaḥ prayatno muneḥ || 369 ||*

Living in solitude helps to control the sense organs, control of the senses serves to control the mind, and by controlling the mind the ego is destroyed; this gives the Yogin an absolute realisation of the bliss of Brahman. Hence the man of reflection should always strive to quieten his mind alone. [Verse 369]

Why is Condition Required ?

- If monkey looses tail... Jealous of monkeys with tail.
- Sanyasi doesn't have anyone around - Sees all enjoying families...
- Seclusion helps in calming down of sensory activity...
- Instead of glaring market place, Shabda Sparsha onslaught... Can't escape Seclusion of sense organs make mind turbulent.

Gita :

यततो ह्यपि कौन्तेय
पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि
हरन्ति प्रसभं मनः ॥ २-६० ॥

**yatatō hyapi kauntēya
puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni
haranti prasabhaṁ manaḥ || 2-60 ||**

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

- Sense organs quietude cause of mental withdrawing / Subsiding.
- Quietude of mind leads to weakening of Ahamkara / Mamakara... which are nourished by thinking process.
- For nourishing relationship, think of person / Verbally say and write cards.
- Good / Necessary for Laukika Vyavahara for Moksha - Get out.
- Yama forces me to get out and by Samadhi Abhyasa invoke your own Ananda Svarupa...
- Any Sanga cause of Samsara...
- Invoke own Ananda rasa... Undisturbed by events in Anatma... Not tragedies.
- Such Ananda is permanent... Enjoy alone and with people...
- Yogaha = Chitta Vritti Nirodha...

Verse 370 :

वाचं नियच्छात्मनि तं नियच्छ
 बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।
 तं चापि पूर्णात्मनि निर्विकल्पे
 विलाप्य शान्तिं परमां भजस्व ॥ 370 ॥

*vācam̐ niyacchātmani taṁ niyaccha
 buddhau dhiyaṁ yaccha ca buddhisākṣiṇi |
 taṁ cāpi pūrṇātmani nirvikalpe
 vilāpya śāntiṁ paramāṁ bhajasva || 370 ||*

Restrain speech in the mind, and restrain the mind in the intellect; and this again restrain in the 'witness' of the intellect and merging that too in the infinite absolute self, gain supreme peace. [Verse 370]

- Enjoy Permanent peace in Samadhi Abhyasa...

Katho Upanishad :

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

yacchedvāṅmanasī prājñastadyacchejjñāna ātmani |
jñānamātmani mahati niyacchettadyacchechhānta ātmani || 13 ||

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the great Atman and the great Atman into the peaceful Atman. [1 - 3 - 13]

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,
Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Withdraw vag Indriyam into your mind, observe silence.
- That mind resolve into Buddhi...

Sankalpa Vikalpatakam.. with doubt.. Am I Brahman?

- Quieten doubting mind - Operate rational faculty.
- Resolve doubt by conviction and knowledge
- Resolve intellect in Buddhi - Sakshi - Atma - Chaitanya Svarupa...
- May intellect entertain thought, I am not Buddhi but I am Sakshi Chaitanyam...

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling(Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1]

I am not Buddhi... “I am Sakshi Vritti “ is resolution of Buddhi :

- Entertain thought... I am Sakshi Svarupa
- Resolve individual Atma into Total Atma which is substratum of entire creation.
- Resolve Jivatma into ‘Paramatma’ / Brahman / Paramatma
- Resolve Tvam Pada into Tad Pada - Lakshyartham.

What is meaning of Resolving?

Entertaining Vritti :

- I am non different from Paramatma.
- “ Aham Brahmasmi ” - Vritti's called Resolution...
- No other merger... Other than Dropping notion we are different.

What type of Paramatma :

- Nirvikalpa Paramatma - May you resolve into.
- Jiva - Tvam - Entertaining Aham Brahmasmi Vritti - Enjoy consequence of this thought...

What is consequence?

- Parama Shanti - Total peace of mind - Technique clear.

Lecture 121

Verse 369 :

- Nididhyasanam for Strong Aham / Mama Abhimana which is Mental Disturbances / Emotional problems, Inspite of Clear understanding of Vedanta.
- Clear knowledge and Emotional problems Co-exist means Aham Mama Vasanas exist.
- Samadhi Abhyasa Dilutes Aham - Mama Vasanas

Katho Upanishad :

- In Chapter 2nd - 3rd Section places Samadhi Abhyasa indicated

Katho Upanishad :

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

yacchedvānmanasī prājñastadyacchejjñāna ātmani |
jñānamātmani mahati niyacchettadyacchechhānta ātmani || 13 ||

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the great Atman and the great Atman into the peaceful Atman. [1 - 3 - 13]

- 1st Chapter 3rd Section... Repeated in 2nd Chapter 3rd Section.

Katho Upanishad :

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

Yada panca-avatisthante jnanani manasa saha,
Buddhis-ca na vicesati tam ahuh paramam gatim || 10 ||

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [II – III – 10]

- In 3 Verses Samadhi Abhyasa recommended by Upanishad.

Verse 371 :

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।

यैर्यैर्वृत्तेःसमायोगस्तत्तद्भावोऽस्य योगिनः ॥ 371 ॥

dehaprāṇendriyamanobuddhyādibhirupādhibhiḥ |

yairyairvṛtteḥsamāyogastatadbhāvo'sya yoginaḥ || 371 ||

The body, Pranas, sense organs, mind, intellect and so on, with whichever of these conditionings the mind gets associated, the yogin also gets transformed, as it were, into that. [Verse 371]

How Aham Vasana / Ahamkara / Ego becomes dominant for a person :

- Ego = worldly / Relative personality.
- Each personality comes because of identification with one Kosha... Annamaya... Physical personality.
- Dominant / what will happen to my health - Fall sick / is money enough? / Train of thinking worries... Centred on 'I' - Physical I, Jara / Vyadhi – Etc...

Pranamaya Kosha identification :

- Hunger / Thirst worries - Many compartments of worry...

Manomaya :

- Emotional personality...
- Physically fine... Children / Wife doesn't spend time!!

I want people to Ask :

- How are you, emotional Deprivation.

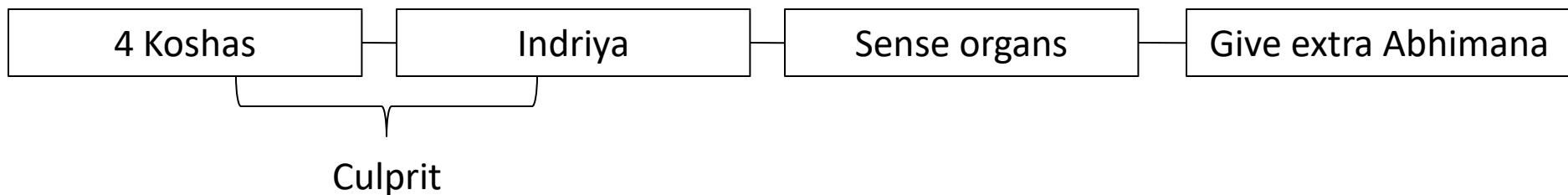
Intellectual 'I' - Rare :

- Mysteries of creation... Why Bhagawan created...

Apara Vidya	Para Vidya
Scientists explore	Philosophy Intellectual

These 4 Koshas Dominate and constitute Ego :

- There is connection of Aham Vritti or Aham, Abhimana - I am Body / Mind.
- Contact Arises with Various Anatmas / Koshas / Anna / Prana / Mano / Vigyanamaya Kosha.
- Anandamaya Kosha doesn't invoke Ego, it resolves Available Ego.



- With which ever Upadhi Abhimana takes place, I become one with that Upadhi.
- Don't consider as Object of Knowledge.
- Get to Tan Mayatvam like watching movie serial - Become one with Character.
- Whatever emotions character brings about in Movie or in lecture Hall...

What he goes through... I also go through :

- Sadatman / Tadatmayatvam / Tanmayatvam Adhyasa.
- Total identification arises with that Kosha, with whichever Kosha Abhimana takes place, he becomes that.
- 4 Koshas not comfortable / Tormented by Adhyatmika / Adibautika / Adideivika Tapam.

Therefore life's journey burden trap :

- This is normal biography of lay person.
- Diagnosed and understood Abhimana is problem.
- In Samadhi Abhyasa - He deliberately neutralises Abhimana.
- Whatever he claimed as I before, he deliberately disclaims.
- Mano Buddhi Chittam Naham... I am not husband / Father = Samadhi Abhyasa.

Verse 372 :

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥ 372 ॥

*tannivṛttyā muneḥ samyak sarvoparamaṇaṁ sukham |
sandrśyate sadānandarasaṇubhavaviplavaḥ || 372||*

When this is completely removed, a man of reflection is found to detach easily from everything and to get into the riotous revelry of the essence of bliss. [Verse 372]

- For 'Nididhyasanam'... Strong ego Nourished is deflated.
- He has to pin to, Puncture ego Balloon in 'Nididhyasanam'.

- Mano Chittam - Male / Boss / Father... Gets deflated - Samyam = completely.
- Ego retained only to perform duty.
- Having functional ego - Withdraws from others... Leads to Sarva Uparamanam Sukham.
- Attached to each ego is multitude of worries...

Example :

- Ants surrounding sweet - Ants climb and bite you.
- Each Abhimana is a sweet
- In each Kosha there is ant...
- Ananda - Bought out of quietude = Samyoga / Viyogam Sukham.

What is proof?

- Try and See for yourself
- Can enjoy Jeevan Mukti Rasam.
- Syrup of Ananda - Dukha Rahita Ananda experienced - Jeevan Mukti Sukham...
- Which is in its Saturation / Soaking / Flooding.
- Jeevan Mukti = Brahman, Jnana Phala Anubava not Brahman Anubava... in form of Santosha / Shanti / Trupti / Tyaga / Vairagya / Mental state one can experience.
- Trupti born out of Jnanam - Not born out of time / In particular place or Avastha... Like Nirvikalpa Samadhi.

- This Ananda is result of Jnanam / wisdom - Enjoy it in all places / Time / Avasthas...
- 2 + 2 = 4 - in Madras / in sorrow... Knowledge doesn't depend on any condition.

Therefore always eternal :

- Insist on understanding and dismiss other conditions.

Verse 373 to 377 - 6 Verses :

Verse 373 :

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ 373 ॥

antastyāgo bahistyāgo viraktasyaiva yujyate |
tyajatyantarbahihṣaṅgam viraktastu mumukṣayā || 373 ||

A Man of dispassion alone is fit for this internal and external renunciation; for , the man of dispassion, out of his desire to be free, readily renounces both internal and external attachments. [Verse 373]

- Role of Vairagya which is required for Samadhi Abhyasa (SA).

Gita - Chapter 6th :

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham |
tasyāhaṁ nigrahaṁ manye
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

Why I am not able to dwell on teaching?

Gita - Chapter 6th :

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः
साम्येन मधुसूदन ।
एतस्याहं न पश्यामि
चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

arjuna uvāca
yō'yaṃ yōgastvayā prōktaḥ
sāmyēna madhusūdana ।
ētasyāhaṃ na paśyāmi
cañcalatvāt sthitiṃ sthirām ॥ 6-33 ॥

Arjuna said : This 'Yoga of equanimity', taught by Thee, O slayer of Madhu, I see not its enduring continuity because of the restlessness (of the mind). [Chapter 6 – Verse 33]

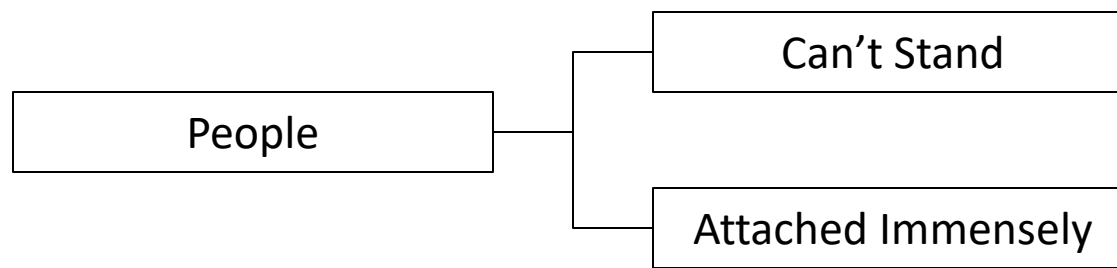
- I have Pragya Jnanam - I can intellectually understand... but can't keep it in my Mind.
- Not Sthirapragya... Knowledge not firm.
- Abyasaha... Vairagyam = Transcending Raaga / Dvesha Freedom from Attachment.

2 Sides / Twins - Kumbakarma :

- Villain inside - Raaga / Dvesha Kama Esha Krodha...
- Unless 2 Managed, Raaga / Dvesha... Not Eradicated no liberation.

I am Master of Them :

- Indriyarthesu Indriyarthe... Raag / Dvesha Vyavasthitou... Mastery over them required.
- As long as Raag / Dvesha is there, mind will Naturally Gravitate towards object of Attachment / Hatred...



- Sparshan Krutva Bahir - Bahayam... Fully not in house... Occupying empty mind...
- Moment you close eyes - These float...
- Empty mind of them and then you practice not thinking not worrying - Doesn't mean being indifferent... But do duty... Don't keep in mind eternally...
- Sparshan - Jigran... They float in mind
- Difficult but worth attempting because benefits are immense.

Ultimately pay price :

- Buy Moksha - Price Vairagyam - 6 verses
- In Sadhana Chatushtaya Sampatti Vairagyam talked - Msc - Maths - 2 + 5 Doubtful Therefore repeats topic. -
- Vairagyam = Antaha and Bahihi Sanga Tyagaha, Giving up attachment towards things within and without.
- Transcending possible only for mature grown up person.
- Sadhana Chatushtaya Sampatti gives up attachment - Sign of Sangha = Worry.
- Purpose of Sanga Tyaga = Moksha
- Moksha and Sanga can't go together.

Rama and Kama - Not possible together :

- Because of yearning for Moksha, Renounces Attachment.

Verse 374 :

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।

विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ 374 ॥

bahistu viṣayaiḥ saṅgaṁ tathāntarahamādibhiḥ |

virakta eva śaknoti tyaktuṁ brahmaṇi niṣṭhitaḥ || 374 ||

Only the man of dispassion who is thoroughly established in Brahman, can give up his external attachment for objects and internal attachment to the ego and so on. [Verse 374]

- External objects of Attachment Sense object in Animate Possessions / House people, relationships / All Vishaya...

Internal Objects :

- Ego and Accomplishments

Physical :

- I am young / Useful / Healthy / Pranamaya Kosha / Vijnanamaya Kosha - Accomplishments is pride or Ego.

10th Chapter :

- None of your Glories is your glory.
- Budhir - Buddhi - Meetasmi - Balan Balavatamsini...

Keno Upanishad :

- Devas paid price for their Abhimana.
- Give up internal Abhimana Ahamkara and its glories.

Not Easy :

- Greatest problem - Sangat Tyaga.
- Tyaga only route to liberation
- Na Karmana... Amrutatva.. Can't Avoid Tyaga...
- Don't think of detachment but growing... Oor - Vaka - Ima...
- As you grow... Things will fall... Concentrate on ripening not feeling...
- Without ripening - if you pluck... Liquid / Tears come, once fruit ripe... It naturally happens.
- Concentrate on Viveka ripening instead of Vairagya ripening...
- Only grown out person can give up attachment / Sanga Abhimana...

He is holding to something higher :

- Hold to higher step and then takes out one leg from lower...

Don't attempt leaving both :

- World - God - Self dependence
- Bakta - (Raagi - Holding to world)
- Bakta Jnani holds to god... Discovers god Non Different from me... Hold on to i.

- God as object renounced... Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- Abiding in Brahman / Higher i... Give up lower I.

Verse 374 :

- Vairagya / Jnanam → Jnanena Kaivalyam.

Svetasvatara Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

*vedahma etam purusam mahantam adityavarnam tamasah parastat I
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya II 8 II*

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

Gita - Chapter 2 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

*śrī bhagavānuvāca I
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase I
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ||2-11||*

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Emphasise Jnanam and Vairagyam = Sadhana Chatushtaya Sampatti.
- Learning - Over with Tattwa Bodha.
- Need to practice / Nourish and preserve..
- Don't undervalue significance...

Vairagyam as important as Jnanam :

- Bird flies with
- 2 Healthy wings
- Both equally important
- To fly to Moksha palace, 2 wings should be healthy!! Viveka and Vairagyam

Annapoorna Stotram :

- Give up Jnana Vairagya - Biksha - Asked Because it is difficult to get...
- Seek Support of God, Vairagya / Detachment / Renunciation...
- Understand Vedanta thoroughly but Missing Jeevan Mukti...
- Without Vairagyam or Jnanam - Liberation not possible to reach, Penthouse of Moksha Palace.

Verse 375 :

वैराग्यबोधौ पुरुषस्य पक्षिवत्
पक्षौ विजानीहि विचक्षण त्वम् ।
विमुक्तिसौधाग्रलताधिरोहणं
ताभ्यां विना नान्यतरेण सिध्यति ॥ 375 ॥

vairāgyabodhau puruṣasya pakṣivat
pakṣau vijānīhi vicakṣaṇa tvam |
vimuktisaudhāgralatādhirohaṇam
tābhyāṁ vinā nānyatareṇa sidhyati || 375||

Please understand, o Wise one! That dispassion and discrimination in an aspirant are like the two wings of a bird; unless both are active, no one can take the help of just one and fly to the creeper of liberation which grows, as it were, atop a bungalow.[Verse 375]

- Jnana and Vairagyam - Complement each other.
- Cause / Effect of other.
- Need little learning to develop Vairagyam.
- Learn more - More Vairagyam.
- Require little money to make money... Need \$ 1 - To buy lottery.
- Apekshika Vairagyam = Qualification in Sadhana Chatushtaya Sampatti.
- In Vedanta discover Poornatvam.
- Therefore don't need anything to support myself.
- Apekshika Vairagyam, relative Vairagyam leads to knowledge.
- Knowledge leads to total Vairagyam



Attyantika Vairagyam

- Mind will run away to objects of Attachment, without Vairagyam My Mind!! Zero, Vairagyam!
- Mind has to be plucked away by Vairagyam to reach Palace of Moksha..
- Vairagyam leads to Sravanam / Mananam / Nididhyasanam... Samadhi Abhyasa.
- Only through Samadhi Abhyasa.. Jnanam will sink into the personality... Percolates...
- Samadhi can never produce knowledge.
- It converts Knowledge into “Drida Prabodha” Knowledge from Vedanta Sravanam.

Samadhi gives impact :

- Only Assimilated knowledge leads to liberation from Bondage.
- Vairagyam / Samadhi Abhyasa / Sthira Pragya / Bandah Mukta... Freedom from Bondage Jeevan Mukti.
- Sashvati Shanti Nitya Sukha Anupalabdhi / Experience of Lasting peace and Ananda.

Lecture 122

Verse 376 :

अत्यन्तवैराग्यवतः समाधिः
समाहितस्यैव दृढप्रबोधः ।
प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः
मुक्तात्मनो नित्यसुखानुभूतिः ॥ 376 ॥

*atyantavairāgyavataḥ samādhīḥ
samāhitasyaiva dṛḍhaprabodhaḥ |
prabuddhatattvasya hi bandhamuktiḥ
muktātmano nityasukhānubhūtiḥ || 376 ||*

A Man of extreme dispassion alone experiences Samadhi; a man of Samadhi alone has steady realisation; a Man who has realised truth alone is free from Bondage and the free personality alone has the experience of eternal Bliss.[Verse 376]

Role of Samadhi Abhyasa :

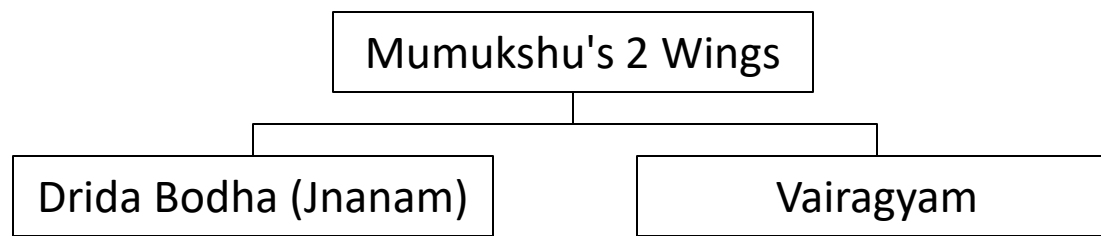
- We keep teaching in mind which is withdrawn from external world which is deep and Total mind which keeps teaching... Impact intense...
- This intensity is called Sthira Pragya... Can remove traumatic experiences at emotional level.
- Insecurity / Fear of death / Anxiety... Problems triggered by any Incident neutralised.

Diversion :

- Utility of Vairagyam as Sahakari Karanam, Support of Samadhi Abhyasa...

Previously :

- Vairagyam for Sravanam in Sadhana Chatushtaya Sampatti.



Verse 376 :

- Mechanism - How Vairagyam plays important role in Samadhi Abhyasa.-

When I don't have Vairagyam (My problem)

- Raaga / Dvesha problem - Towards objects of attachment / Hatred...
- Mind gravitates towards them.
- As long as Vairagya is there, total withdrawal of mind not possible.
- Chunk of mind will be outside, Therefore available mind only small...

Deep total mind not available :

Totality	Depth	Complete Mind
- Extensiveness - Area / Width	- Intensity	- Mind with Vairagyam

- Only in that mind Samadhi Abhyasa is Efficacious.
- Pragya becomes Sthira Pragya / get over deep Emotional Problems.

Stepping Stone = Vairagyam :

- Not Hatred / Disenchantment / Disgust / Resentment / But Freedom from negative traits / Raag / Dvesha.

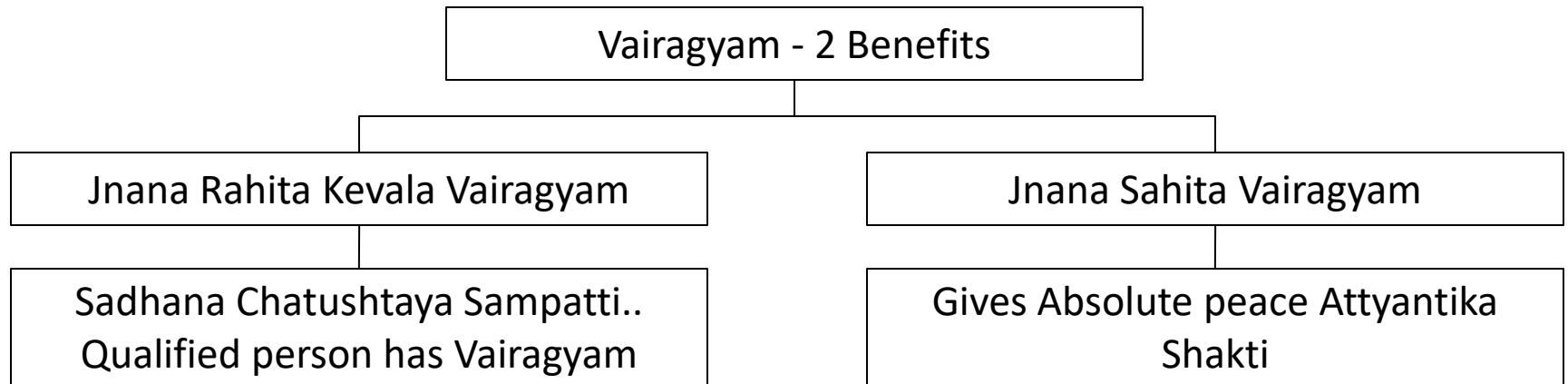
Verse 377 : Glory of Vairagyam : 2 Benefits

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः
तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।
एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ 377 ॥

*vairāgyānna paraṁ sukhasya janakaṁ paśyāmi vaśyātmanaḥ
taccechuddhatarātmabodhasahitaṁ svārājyasāmrajyadhuk |
etaddvāramajasramuktiyuvateryasmāttvamasmatparaṁ
sarvatrāsprhayā sadātmani sadā prajñāṁ kuru śreyase || 377||*

For a self-controlled man, i find no better generator of happiness than dispassion and if that is coupled with a clear realisation of the self, it brings about absolute sovereignty, within and without. And Since this is the gateway to the damsel of permanent liberation, so for your own well-being be dispassionate both within and without, Always fixing your mind on the eternal self. [Verse 377]

Verse 377 :



- Got admission - Without Sravanam / Mananam / Nididhyasanam.. Gets peace... Apekshika Shanti...
- By simple Viveka.. Can get Vairagyam - Gives relative peace.
- Peace of mind doesn't come from outside, Ananda Mimamsa in Taittiriya.
- Higher Ananda of people with higher possession, Grade of Ananda = 1 unit.
- Same Ananda received by Seers.
- Possession of contentment, Born out of discrimination Srotrasya A Kamyam... Same Ananda.

Fasting :

- After few hours Want to Eat... Feel hungry System asks for Food...
- Once you deny food, System knows how to draw food from reserve in the body.
- It will Start Drawing Energy.

- Same principle for Ananda / Trupti.
- We ask for Trupti from outside and suppose you refuse to give it Trupti...
- System will be restless... Intelligently deny and say no to mind...
- It has reserve in itself and we have Trupti / Poornatva Ananda in ourselves.
- We only learn to tap that Poornatvam from inside - Initially not allowed to tap.
- Hunger for food / External things will pressurise.

There is intermediary struggle :

- If one wins over struggle... He will discover fact.
- Poornatvam and Ananda doesn't require possession.

Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

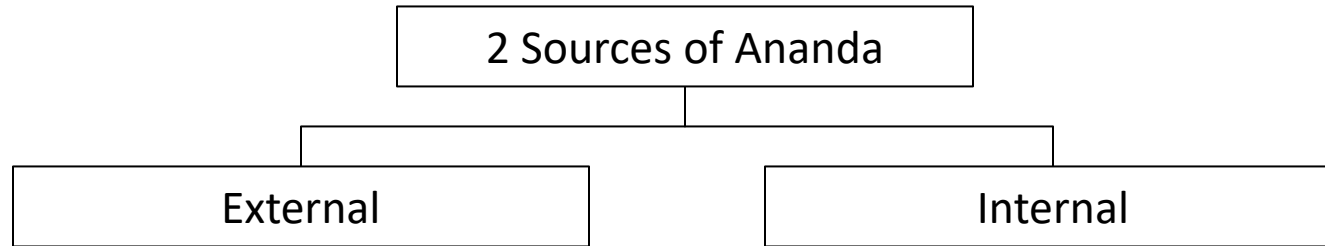
śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- All you require for Ananda is yourself.
- No better source of Ananda / contentment / Trupti other than Vairagyam.

- Vairagyam gives Ananda from my own inner Source...
- I Stop External source... Allowing internal source to take care.

1st Admit :



- 2) Internal Source better than external source with Anxiety / Traumatic / concern Ridden.

3) Final :

- Really Speaking
- Inner source alone is there
- External Source not external
- When we claim external source, its like dog getting blood from Bone.
- Indirect internal source only
- Go direct to internal source.
- To get to internal Source - Require.

Vashyatvam :

- Mastery over oneself / Self Mastery.
- Capacity to Say no / Requires will power.

Jnana Sahita Vairagyam comes from :

- Aham Brahmasmi Conviction / Free from Doubts inner most fact for me.
- Samshaya Rahita Vairagyam...

Karma Yoga and Viveka :

- Apekshika (Relative peace) Vairagyam, Parikshya Lokaan...
- Religious life of Karma Yoga will give Jnana Rahita Vairagya Followed by Jnana Yoga... Jnana Sahita Vairagyam which Bestows Kingdom of Moksha.
- Sovereignty / Figurative kingdom, Moksha will give peace of Mind.
 - To get problem free Vairagyam
 - May Truth be your mother
 - May you be child of truth
 - May you be child of knowledge
- Brother of Dharma
- Friend of Compassion
- Wife of Shanti / Jeevan Mukti
- Child = Forgiveness / Patience / Forbearing.

Sadashiva Brahmendra Moves with Shanti

You will never feel lonely!

- Develop Vairagyam towards everything / Shastram / God as person / Guru as person / External objective entity.

See God as yourself - Subjectively!

1st :

- Start - Raaga - Attachment to God

That will give detachment to world

- Discover inner strength... Grow out of personal God.
- Wisdom alone helps you to accomplish this, with this Vairagyam - Recollect teaching.

Brihadaranyaka Upanishad :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान् वाचो विग्लापनं
हि तत् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ |
nānudhyāyādbahūñchabdān, vāco viglāpanam
hi tat || iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [4 - 4 - 21]

- After gaining knowledge Scholarship....

Vividha Sanyasi :

- Working for Nishta.

Verse 378 :

आशां छिन्द्वि विषोपमेषु विषयेष्वेषैव मृत्योः कृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।
देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि
त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥ 378 ॥

*āśāṁ chinddhi viṣopameṣu viṣayeṣveṣaiva mṛtyoḥ kṛti-
styaktvā jātikulāśrameṣvabhimatiṁ muñcātidūrātkriyāḥ |
debādāvasati tyajātmadhiṣaṇāṁ prajñāṁ kuruṣvātmani
tvam draṣṭāsyamano'si nirdvayaparam brahmāsi yadvastutaḥ || 378 ||*

Cut asunder your craving for sense Objects which are like poison. It is the very image of death; and giving up your pride of caste, family, order of life, throw far away all selfish actions. Renounce your identification with such unreal things as the body and fix your mind upon the self. For in reality, you are the witness, Brahman, untainted by the mind, Non-dual Supreme. [Verse 378]

How to be independent :

- Walk on own feet... Drop unpredictable dependency.
- You have inner resources.
- Cut off psychological dependency.
- Yaarai Nambi - Naan - **பிறந்தேன்..**

They are sense objects :

- Person drops Vishaya - Sentient / Insentient
- Anything that causes attachment.
- Paasam - Slow poison Kills me psychologically and physically.
- Grow from dependence to independence, Destroys free person in you - Poison...

Drop attachment to body and Attributes :

- Jati - Brahmana
- Shudra - Drop inferiority / Superiority complex
- Sanyasi - Do Namaskara
- Ashrama - Abhimana - Identification
- Give up Abhimana and Asha based activities.

They are binding :

- If active after wisdom, not Asha / Abhimana based but Prarabda based - Loka Sangrahanam.
- Imagine - I am without that
- Imagine - I am with loss of that
- Give up identification with Asat Mithya
- Perishable Decaying 5 Koshas Shariram.
- Jati / Ashrama / Kula - Properties - Drop.

Dharma	Dharmi
Property	Substance Drop, both identification

- Hold to Atma - Real Svarupam, through Samadhi Abhyasa.
- Takes \$ 1 - Gives \$ 1 Million.. Gives Sakshi Chaitanyam.

You are pure Witness Consciousness :

- You are Nondual 'Consciousness' / Incomparable / Secondless / Matchless - Nirdvaya Param Brahma.
- Ultimate Stuff of Universe from which all Nama Rupas Rise / Exist / Resolve.
- You are only Substance of Universe
- You Shaped, is world
- You Discover it as a fact... Inheritor of infinite rights.

Lecture 123

Verse 379 :

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चारुण्डवृत्त्याऽनिशं
ब्रह्मानन्दरसं पिवात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥ 379 ॥

*lakṣye brahmaṇi mānasam dṛḍhataram saṁsthāpya bāhyendriyaṁ
svasthāne viniveśya niścalatanuścopekṣya dehasthitim |
brahmātmaikyamupetya tanmayatayā cāruṇḍavṛttyā'niśam
brahmānandarasaṁ pibātmani mudā śūnyaiḥ kimanyaairbhṛśam || 379||*

Fixing the mind firmly on Brahman, the point of Concentration, Restraining the sense organs in their respective centres, holding the body steady and giving up all thought for its Maintenance, attaining identity with Brahman and being one with it, continuously drink the bliss of Brahman in your own self. Of what use are other things? They are entirely false, empty. [Verse 379]

1) In presence of Vairagyam alone Samadhi Abhyasa is Effective.

- During Sravanam Sadhana Chatushtaya Sampatti - Includes Vairagyam

Verse 373 - 377 : 69 verses - Vairagyam

- Vairagyam - Not hatred to work / Not indifference to duty.
- Should not be cause of worry / Burden / Obsession in mind.
- Without worry Obsession - Do duty

How to get out of worry ?

- Ananha Chinta Yomam... [Gita Chapter 9 – Verse 22]
- Mind should be free from obsession caused by worry or raga.

Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṁ nityābhiyuktānām
yōgakṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

Verse 379 : Samadhi Abhyasa :

Steps of Nididhyasanam :

- Preparation before ‘Mananam’

Antaranga Sadhanami - Gita 6th Chapter :

- 1) Bahiranga 2) Antaranga 3) Dhyanam Pratibanda Parihara 4) Dhyana Svarupa 5) Dhyana Phalam - 5 Topics
- Antaranga Immediate Preparation before ‘Mananam’
 - 1) Physical body
 - 2) Sense organs - Don't Keep Stimuli to themselves and hand over to mind.
- Mind meditates on Ant running on wall... Withdraws sense Organs from external world and lets them remain in respective Golakam.

Indriyam	Golakam
<ul style="list-style-type: none"> - Power of perception belonging to Sukshma Shariram - Withdraw Indriya Power and Go to Sva Sthane... 	

- 1st Antaranga Sadhana - Steady sitting
- 2nd Antaranga Sadhana - Sensory restrain
- 3rd Antaranga Sadhana - Don't worry
- About future of body / Old age / Security / Resources...

Let Prarabda take over body!!

Manesha Panchakam :

- Prarabdasya Samarpatham - Handover body to Prarabda...
- In old age Purushartha weaker and body shows symptoms.

To Become Sanyasa :

- Learn to drop body and children... Ananyas Chintayo Mam...
- Start every meditation with this.
- Let Longevity be decided by Jatakam.
- Think - Object of 'Mananam... Upto Becoming mental Sanyasi... is Antaranga Sadhana.

Actual meditation :

- Focus / Direct mind on Brahman... which is object of meditation.
- Lakshyam / Dhyeyam / Object / Unwaveringly

Brahman not object to Visualise :

- Visualise Brahman as Atma Subject..
- Taking to oneness of Atma and Brahman, Seeing object of Meditation as Subject of meditation - Is Meditation.
- Soham Asmi.. Soham Brahmena Pujaye..
- Brahman invoked by Akhanda Kara Vritti / Not thoughtless State - There is Vritti... Akhandakara Vritti.

Why (Very Important) :

- In Meditation you don't bring Atma and Brahman together... because they are Already one.
- Unity not my Job... Eternal fact.

Our Job :

- Invoking unity through thought process.
- My Job = Invoking fact - I Was / is / will ever be Brahman.
- Remembrance / Invocation / Assimilation through thought is called Akhanda Kara...
- Because Subject - Object division is not there.

Say :

- Saha Aham Asmi.. Object of 'Mananam' = Subject meditated is Meditator.
- Khanda - Means division... Akhanda means Subject - Object - Division free thought.
- Bringing to your conscious mind... Experience about pilgrimage.
- Knowledge in dormant mind - Brought to conscious mind - What has been listened to is brought to conscious mind.
- Acquired Knowledge resurfaced consciously.

Repeat :

- Soham Aham Brahmasmi Vritti and get Absorbed Sucked into that thought Normally thinking - Worrying.
- We know worry Samadhi... change topic.
- If you require will - it is Sankalpa Samadhi
- If you don't require will it is Nirvikalpa Samadhi

What is benefit?

- In this absorption, enjoy / Divine...
- Brahmananda is this thought.
- Thought = Aham Brahma Asmi
- Own up Brahman - Irrespective of family / Physical / Financial situation.

- Brahma Anandam Rasam Piba...
- Own up fact - I am Ananda Svarupa
- Where you own up... In my own mind.. Nothing else worthwhile in life... other than Atma...

Gita :

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē || 3-17 ||**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

मोघाशा मोघकर्माणः
मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

**mōghāśā mōghakarmāṇaḥ
mōghajñānā vicētaśaḥ |
rākṣasīm āsurīm caiva
prakṛtiṃ mōhinīm śritāḥ || 9-12 ||**

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

- What's use of empty / Fake / Unreal / hollow / Activities... Done seriously whole heartedly Sit in one place and enjoy Atmananda...

Verse 380 :

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।
चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ 380 ॥

*anātmacintanaṁ tyaktvā kaśmalaṁ duḥkhakāraṇam |
cintayātmānamānandarūpaṁ yānmuktikāraṇam || 380||*

Having renounced all thought of the not-self which is evil and productive of misery, think of the self, the bliss Absolute, which conduces to liberation. [Verse 380]

- Revel in your Atma nature
- Don't waste time in other things
- Worry will not make any difference at all.
- Stop dwelling on Anatma / Body / Mind / Our own friends / Relatives... which is impure thought and leads to worry only.
- Nothing perfect / Deficiency / Unpredictable / Anatma Kashmalam = Impurity because Dukhave Karanam - Cause of mental disturbance.

Avoid if needed - Handle and get out :

- Think of truth - Atmananda
- Think of Mithya nature of Anatma... Rather than superimposing satyam - Only thing which will give relaxation.

Verse 381 : Atma is self Evident 'Consciousness'

एष स्वयंज्योतिरशेषसाक्षी

विज्ञानकोशो विलसत्यजस्रम् ।

लक्ष्यं विधायैनमसद्विलक्षण-

मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥ 381 ॥

eṣa svayañjyotiraśeṣasākṣī

vijñānakośo vilasatyajasram |

lakṣyaṁ vidhāyainamasadvilakṣaṇa-

makhaṇḍavṛttyā'atmatayā'nubhāvaya || 381 ||

Eternally shines this Atman, the self Effulgent witness of all things, which has the intellect for its seat. Making this Atman which is distinct from the unreal, your point of contemplation, meditate upon it as your own self, eliminating all other thoughts. [Verse 381]

- See(Body / Mind / Ahamkara) as role play.
- Let emotion not create deep scar, like walking out of cinema theatre.
- Life governed by Prarabda.

Truth :

- Life drama - Be a watcher -
- Witness - It is balcony chair - At Vigyanamaya Kosha, shines continuously.
- Morning to night... Switched off in sleep.
- Appreciate glory of Atma
- Atma projects through Maya Shakti.

We forget, therefore remind :

- This is drama - Focus on observer instead of drama.
- Switch off mind... Focus on observer of drama... "Sarva Sakshi"

What is Nature of Atma?

- Different from Observed Asat - Changing Drama - Moves scene by scene.
- I am seated permanently on 'Sat'...
- Think of Samashti observer as yourself.
- Not say there is Sakshi, but I am Sakshi - Entertain thought.
- With help of Ahamkara Vritti....
- Think throughout meditation... No will involved in Perpetuation of thought.

Verse 382 :

एतमच्छीन्नया वृत्त्या प्रत्ययान्तरशून्यया ।

उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥ 382 ॥

etamacchīnnayā vṛttyā pratyayāntaraśūnyayā |

ullekhaṇvījānīyātsvasvarūpatayā sphuṭam || 382 ||

Contemplating continuously Upon this Atman, with no intervention of any other thought, one must distinctly realise it as one's own real self. [Verse 382]

- May you recollect / Think of Atma - Invoke Atma with help of unbroken Flow of thought... Like flow of ghee.
- Viscous liquid / Flows from one vessel to another - Without being distracted by any other thought.

Definition of Mananam :

- Flow of Similar thought without being disturbed by Dissimilar thoughts is 'Mananam'

- Every thought connected with Atma....
- **Aham Shudha / Nitya / Asanga / Poorna...**

All belong to Atma :

- Not know Atma... but Claim 'Aham Atma'.
- 'Mananam' to Remember knowledge gained in Sravanam.
- Vijaniyat - Means invoke Atma as your own nature.

Start :

- 1) I am body
 - 2) I am Body, I have Atma
 - 3) 'Nididhyasanam' - I am Atma... I have Body (Reverse)
 - 4) I am Atma, I have no body, it is Mithya - it is as Good as not there.
- Mastani... Na Mastani
 - I have Dream body - As Dream body is Mithya / Unreal / i don't have Dream body.
 - 1st Three Steps itself is Great Achievement Sphutam - Without Vagueness.

Verse 383 :

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।
उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥ 383 ॥

*atrātmātvaṁ dṛḍhīkurvannahamādiṣu santyajan |
udāsīnatayā teṣu tiṣṭhetsphuṭaghaṭādivat || 383||*

By Strengthening one's identification with this self, and by renouncing all identifications with the ego and so on, one must live with no concern for them, as if they were trifles like a broken pot or the like. [Verse 383]

- I have to claim Atma as myself
- I have to disclaim body.
- You have to choose, claiming one presupposes disclaiming other.

Giving up I :

- Notion in the body, give up Abhimana I am Ahamkara / Vigyanamaya Kosha / Other Kosha.. And then Claim - Atmatvam W.r.t Atma.
- (Sakshi / Chaitanya / Asanga / Nirvikara / Nitya / Shudha / Mukta Svabava / Brahma Abhimana Claim)

Example :

- Claiming Slum After HDB Vedanta Builds Atma.
- Firmly Claim Atmatvam in body be objective W.r.t Body / Mind.
- Means - Neither Raaga / Dvesha.
- Body has to be Protected and do duty, may you be Uninvolved - Not Indifferent (Maneesha..)
- Just as you are Very clear that pot is not you, Similarly body not you.
- Look at body as Refined clay.
- Pot you see Clearly as Object
- See your Koshas Clearly as Object.

Lecture 124

1) Samadhi Abhyasa :

- Training to shift i from Anatma to Atma.
- Way i look at universe changes which is called Jeevan Mukti.
- Change I Acquired is objectivity W.r.t My Body / Mind complex - Accepting Prarabda W.r.t Body / Mind is Jeevan Mukti.

2) I Should claim Chaitanyam :

- I Notion in Vijyanamaya Kosha... 5 Koshas = Anatma Prapancha.
- I Experienter of Pot / Body / Desk / different from them - Pot / Body / Desk.
- I am not pot / Body / Desk.

Verse 384 :

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यवबोधमात्रे ।
शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः ॥ 384 ॥

*viśuddhamantaḥkaraṇaṁ svarūpe
niveśya sākṣiṇyavabodhamātre |
śanaiḥ śanairniścalatāmupānayan
pūrṇaṁ svamevānuvilokayettataḥ || 384 ||*

By Fixing the purified inner equipment Upon the self which is the witness and knowledge absolute, and little by little making it quiet, one must try to realise one's infinite self. [Verse 384]

How to shift I.. From Panchakosha?

- Gradually only... Annamaya - Grossest
Anandamaya - Subtlest
Atma - Subtler than Anandamaya
- Therefore can't shift directly from gross to subtlest.
- Annamaya... Manomaya... Anandamaya - Atma Arundati Nyaya...

Gita - Chapter 6th :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigṛhītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt ॥ 6-25 ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 - Verse 25]

- Gradually mind gets Sanitised...
- Total Blankness.. In which all Divisions resolved.
- Not Blankness but everything in Unmanifest form, needs sensitive mind to Appreciate.
- Blankness as positive entity.. Not Shunyam, Appreciate space as elastic Matter.
- Not Blankness... Space produces Matter, therefore one of Element.

- Consciousness is Observer of blankness but don't try to observe Atma.....
- Then it will become observed.
- Observer Atma appreciated not as specific appreciation.

This appreciated as :

- Aham observer Asmi... Thought.
- Thought in form of owning observer not objectifying observer = Vritti Vyapti, Thought - Without requiring Phala Vyapti.
- This required for owning up but not for objectifying.
- Vishuddha Antahkaranam / Sensitised mind... Gradually withdraw / Turn to Svarupa.. How? Gradually shift.
- Pranamaya Kosha... Atma Anoyantara Atma..
- In the Svarupa which is pure witness Consciousness.
- Ever observer - Never observed
- Ever Experiencer - Never experienced
- Fix mind Upon Atma... Entertaining thought regarding Atma.
- Fix mind upon office = Thinking about office.
- Fixing = Entertaining thought Re-object mind should be fixed on Atma.
- Therefore Entertain thought Corresponding to, Atma Samstham Manah Kritva....

2nd :

- Let mind remain absorbed in Atma.
- Let thoughts of Atma continue.
- Let Atmakara Vritti flow like oil
- Let mind not entertain any distracted thought.

Gita :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
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ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt ॥ 6-25 ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 - Verse 25]

- Don't think of anything - Not thoughtlessness state.
- Don't think of anything other than Atma Svarupam.
- Therefore entertain Atmakara Vritti.

What type of Atma to be invoked / Owned up?

- Own up Sakshi Chaitanyam as Poornam.
- Have Poorna, Buddha, Mukta, Shudha, Atma - Aham Asmi thought

Any feature of Atma - Bring to mind.

- Our Fundamental problem Always - Missing Something.
- Perceive such Atma Claim / Own up the Atma... Nothing to see / Objectively.

Based On Katho Upanishad :

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

yacchedvāṅmanasī prājñastadyacchejjñāna ātmani |
jñānamātmani mahati niyacchettadyacchechhānta ātmani || 13 ||

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the great Atman and the great Atman into the peaceful Atman. [1 - 3 - 13]

Verse 385 :

देहेन्द्रियप्राणमनोऽहमादिभिः
स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।
विमुक्तमात्मानमखण्डरूपं
पूर्णं महाकाशमिवावलोकयेत् ॥ 385 ॥

dehendriyaprāṇamano'hamādibhiḥ
svājñānakṛptairakhilairupādhibhiḥ |
vimuktamātmānamakhaṇḍarūpaṁ
pūrṇaṁ mahākāśamivāvalokayet || 385 ||

Free from all limitations like the body, sense organs, Pranas, mind and ego which are the projections of one's ignorance, let one come to realise the Atman, the Indivisible and infinite, like the great endless sky. [Verse 385]

In Nididhyasanam / Samadhi Abhyasa :

- Think of Atma Unassociated with any Upadhi.
- 2 Examples for withdrawal of Anatma.

1st Problem : Ahamkara Adhyasa :

- a) (I am Body)
 - After sometime, Claim Body Possessed by me and Say.
- b) I have Body
 - Its Samsara because I entertain relationship with body...
 - Relationship called Mamakara Sambandha = Samsara.
 - When I have possession, it gives more headache, should become different from body Tadatmaya Adhyasa.

2nd Problem : Samsarga Adhyasa - Mamakara Adhyasa :

- I don't have the body - Body doesn't belong to me.
- Therefore I am free from all types of relationships with Upadhi.
- Upadhi = Instrument / Media of Transaction
- Instrument = Deha / Indriya / Prana / Aham.

Deha	Indriya	Prana	Intellect	Causal Body
Annamaya	Pranamaya	Pranamaya	Vigyanamaya	Anandamaya

- Adhi... Anandamaya.. Break relationship with 5 Koshas, Each Kosha has, Headaches Born out of ignorance / Maya / Mithya of lesser order of reality.
- How you are worried about son in law of Dream.

- Sambandha requires Samana Satta - Asatta Niyama.
- 2 Objects belonging to Same order of reality can have relationship.
- I can't have relationship with anything in creation because everything I experience is of power order of reality.
- Only one higher order of reality - Ekam / Aham Experienter 'Asangham'

Dream :

- | |
|--|
| <ul style="list-style-type: none"> • Every object in dream is Available for experience but not for relationship. |
|--|
- Enjoy dream can't have relationship with dream children / Money in waking, meditate Aham as Asanga...
 - "Sanga" is problem, Observing world no Problem.
 - Vimukta Atma = Asanga Atma... Only one.

Akhandha Atma... What About Ishvara? Is he observer / Observed?

- If Observed being... Lower order of reality
- If Observer Related to i... Then Ishvara = Paramartikam.
- There is no Jeeva / Ishvara Bheda
- There is no Jeeva / Jagat Bheda

I am Satyam :

- Therefore Poornam / Full / complete Mahavakya.. All Pervading Space... Akasha / Atma...

Similarities / Common Between Akasha and Atma :

- Both begin with A
- Both Infinite
- Both one / Formless / Indivisible / Accommodate / Everything / Asanga.
- Asangatvam / Poornatvam / Sarva Adhishtantatvam / Nirvikalpikatra

Uncommon :

- 1) Atma is Ajanyam - Not Subject to Origination

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Akasha has beginning.

2) :

Jada - Anatma	Atma
	<ul style="list-style-type: none">- Chetana / Drk Tattvam- Chid Akasha Chidambaram } Aham Asmi

Verse 386 :

घटकलशकुसूलसूचिमुख्यैः
गगनमुपाधिशतैर्विमुक्तमेकम् ।
भवति न विविधं तथैव शुद्धं
परमहमादिविमुक्तमेकमेव ॥ 386 ॥

*ghaṭakalaśakusūlasūcimukhyaṭṭh
gaganamupādhiśatairvimuktamekam |
bhavati na vividham tathaiṣa śuddham
paramahamādivimuktamekameva || 386||*

Having dropped hundreds of its limitations such as a pot, a pitcher, a barn or the eye of a needle, space is recognised as one and not many. So too, Brahman is indeed one, When denuded of the Ego and so on. [Verse 386]

- Akasha - Atma Similarity
- Akasha - One undivided whole
- Because of Containers, Akasha Seems to be divided into Many.
- Big Pot / Big Space
- Big Hall / Big Space
- Small Room / Small Space
- Auphadika Bheda... Seeming plurality(Caused by Containers).

‘Consciousness’ :

- Same - Undivided one - Seems to be limited / Divided.
- I have ‘Consciousness’ in my body... Ant has dot of Consciousness / Spark of ‘Consciousness’ in between gap.
- Misconceptions complete... Many Sparks... Idea Caused by Ant / Human container.
- Space is free from all containers / Enclosures... Not Affected by Enclosures.

Ghata	Kalasha	Kusala	Suchi
- Big Pot	- Small Pot	- Granary Storage Container - Bigger	- Eye of Needle - Space for Thread to Enter

Space unaffected :

- Enclosure can’t slice space into 2
- With knife can’t cut space / Wall - Space in both sides of wall.
- Wall stands, Because of availability of space

Space never pluralistic :

- Pure Atma Chaitanyam is Param.
- Beyond Sajatiya / Vijatiya / Svagata, Bheda Rahita...
- I am free from 5 Koshas / Containers, Aham Here = Vigyanamaya Kosha.
- Free from Kosha means - Not affected by 5 Koshas.

- I am 'Consciousness' within body and outside body.
- I am in same place where body is present.
- I am non dual Atma.

Verse 387 :

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ 387 ॥

brahmādistambaparyantā mṛṣāmātrā upādhayaḥ |

tataḥ pūrṇam svamātmānam paśyedeekātmajā sthitam || 387 ||

Right from Brahma to the most insignificant unicellular organism, all conditionings are quite unreal. Therefore, one should realise one's self as the only existent principle. [Verse 387]

- Seeing previously myself as Advaita Darshanam and Negating Dvaitam.
- I - Consciousness is one... (in Sankhya many 'Consciousness') Sajatiya Bheda Rahita.
- Consciousness - One but many enclosures - Meditate Space one but enclosures many.
- Content space / Consciousness - One Chittam... Advaitam
- Containers - Bodies Achetanam - Many.
- Chetana / Achetana division - Vijatiya Bheda.
- Containers can't be counted along with 'Consciousness' - Matter can't be counted with 'Consciousness'.
- Even though matter is experienced - Vedanta does accept experience of matter.

- Matter can't be counted with 'Consciousness' because matter has no independent existence.
- No Existence of its own - No Reality.
- Don't deny experience.. Utility of Anatma but Deny reality.

Shadow or Image in Mirror - Not countable :

- Not 2 Cups of coffee - One for Shadow and one for me
- Seeing world - I should say I am Advaitam Brahma Asmi, No world exists without me, 'Consciousness'.
- All bodies... Brahmaji's body... well refined container and lowest form of living being Micro Organism.
- All bodies - All Mrisha... Objects of Experience like dream objects of experience.
- Tangibly experienced / Useful in dream.
- Dream water for dream thirst / Unreal.

Wakers water superior :

- World Experiencable and useful / Mithya.
- After negating world As Mithya
- World - Real w.r.t. waker's body / Useful in its plane.
- Dream - Real w.r.t. dream body
- World unreal w.r.t. - Atma
- From absolute angle - Can't be counted
- See oneself as Poornam... Remaining as Atma.

Verse 388 : Essential Vedanta :

यत्र भ्रान्त्या कल्पितं तद्विवेके
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।
भ्रान्तेर्नाशि भाति दृष्टाहितत्त्वं
रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ 388 ॥

*yatra bhrāntyā kalpitaṁ tadviveke
tattanmātraṁ naiva tasmādvibhinnaṁ |
bhrānternāśe bhāti dṛṣṭāhitattvaṁ
rajjustadvadviśvamātmavarūpam || 388 ||*

Where, by mistake, something is imagined to exist, there, on right discrimination, the real itself is recognised, there is nothing other than it. With the error removed, the falsely perceived snake itself becomes the rope. So too, the entire universe is, in truth, only the Atman. [Verse 388]

- Mithya available for experience - Continues after knowledge.

Not countable - Therefore Mithya :

- Mithya understood only by Satya Vastu
- World After Jnanam is Brahma, illusion.
- Ornament after Jnanam is gold
- Ornament doesn't have substantiality.
- For transaction we name - No substance bangle.

For wise :

- What exists is Brahman
- World is Nama / Rupa / Karma.

Brihadaranyaka Upanishad :

- Triam Va Idam Nama Rupa Karma = World.
- Only verbal existence... Not Substantial existence

What is seen on a substance?

- World falsely seen upon Brahman.

Substance = Brama mistake :

- See substance as world.
- World as substance on Brahman - which is real.

Substance because of confusion?

- After wisdom, world loses substantiality...
- Substantiality given to Brahman... intellectually.
- Substantiality of pot plucked and given to clay intellectually.

Clay / Pot - 2 words :

- Adhishtanam - Clay only - No pot / Jug / Pitcher
- No world different from Brahman
- No pot different from clay.

- Person sees rope snake because of Branti
- After discovery - Snake doesn't exist.
- Inner essence of snake alone exist - Rope.
- White Ant eats wood... Inside of Door taken. Snake solid...
- White Ant takes Away snake... Rope is discovered.
- Similarly world is reduced to Nama / Rupa - Unsubstantial.
- I Brahman alone remains - I am Substance of world.

Lecture 125

Verse 387 : Mananam :

- Dwelling upon Vedantic teaching involves entertainment of Vedantic Thought , without Distraction.
- Aham Satyam - I am only Substance of creation.
- Creation = Nama Rupa... itched on me, Therefore Jagat Mithya.

Dream :

- I Appear as manifold dream objects
- Rises from me / Rests in me / Resolves into me.
- I am Brahman, Waking world rises in me, Rests, Resolves in me (Brahman)
- World / Dream mere Nama / Rupa, Tangibility given by me alone.
- Brahma Satyam - Jagan Mithya...
- Here is, Aham Satyam - Jagan Mithya
- Mananam possible only if I am convinced of teaching.

Nididhyasanam :

- Bring to Surface, Aham Vrikshase Gireriva... Siksha Valli Aham Annam...
- I Accommodate Mithya world because it Doesn't cause problem for me.

World :

- Lesser order of reality can't affect me.

Aham :

- Jagat Adhishtanam and Asangoham.
- World - Tragedy, Comedy, drama.
- Snake - Non different from rope.
- Has dependent Mithya existence, Snake can't affect rope.
- Snake like universe doesn't exist separate from rope like me, And world can't touch me...
- Meditate and enjoy your glory.

I - Am accommodating universe :

- Brahman - Not Sthula / Sukshma / Karana Shariram - Miserable creatures...
- I am Chaitanyam - Jagat Adhishtanam, No world other than me.

Verse 389 :

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ 389 ॥

svayaṁ brahmā svayaṁ viṣṇuḥ svayamindrah svayaṁ śivah |
svayaṁ viśvamidam sarvaṁ svasmādanynna kiñcana || 389 ||

The self is Brahma, the self is Vishnu, the self is Indra, the self is Siva; the self is this entire universe. Indeed, nothing exists except the self. [Verse 389]

- World / Devatas do not exist as Separate entity.
- In Karma Khanda... Devatas Superior whose blessing we need.

- In Vedanta, Devatas don't exist by themselves, I lend Existence to Devatas.
- Devata is because of existence of Consciousness which has been lent by me...
- I alone am Devatas... Brahman.

Brihadaranyaka Upanishad : Vamadeva Says :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुध्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्दैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
 अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति,
 स इदं सर्वम् भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद,
 यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः पशवो मनुष्यम् भुञ्ज्युः,
 एवमेकैकः पुरुषो देवान् भुनक्ति; एकरिम्ननेव पशावादीयमानोऽप्रियम् भवति,
 किंउ बहुषु? तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
 sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām;
 taddhaitatpaśyannṛṣirvāmadevaḥ pratipede, aham
 manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
 aham brahmāsmīti, sa idaṃ sarvaṃ bhavati,
 tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
 atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda,
 yathā paśurevam sa devānām | yathā ha vai bahavaḥ paśavo
 manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?
 tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

The (Self) was indeed Brahman in the beginning, it knew only itself as, 'i am Brahman,' Therefore it became all. And whoever among the gods knew it also became that; and the same with sages and men. The sage Vamadeva, while realising this (Self) as that, knew, 'i was Manu, and the sun,' and to this day whoever in like manner knows it as, 'i am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and i am, another', does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this. [1 - 4 - 10]

- I am all Devatas also - Mahavakya mantra.
- I myself Brahmaji - Creator with Nama / Rupa... Nothing independent of me.
- Guru Brahma / Devo... Based on this
- Has discovered his Svarupam - Brahmatvam Vishnutvam
- Sarvatma - Meditation

Verse 390 :

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात् ।
स्वयं ह्यावाच्यां स्वयमप्युदीच्यां
तथोपरिष्ठात्स्वयमप्यधस्तात् ॥ 390 ॥

*antaḥ svayaṁ cāpi bahiḥ svayaṁ ca
svayaṁ purastāt svayameva paścāt |
svayaṁ hyāvācyaṁ svayamapyudīcyaṁ
tathopariṣṭātsvayamapyadhastāt || 390 ||*

The self is within, the self is without: the self is in front, the self is behind : The self is to the south ; the self is to the north; so too it is above and below. [Verse 390]

- I am All... Apply description of Brahman... Apply all glories to self.

Easy to Say :

- God is Everything.

Wisdom :

- To Say i am Everything.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Description of Brahman, Shankara applies to Myself.

People asking my Address :

- I am Inside / Outside Simultaneously.

Inside	Outside
At home	Come out

- I am in Front / East Purastat / Paschat west / Udichi North.
- I am Everywhere and Everything.

Verse 391 :

तरङ्गफेनभ्रमबुद्बुदादि
सर्वं स्वरूपेण जलं यथा तथा ।
चिदेव देहाद्यहमन्तमेतत्
सर्वं चिदैवैकरसं विशुद्धम् ॥ 391 ॥

tarāṅgaphenabhramabudbudādi
sarvaṁ svarūpeṇa jalaṁ yathā tathā |
cideva debhādyahamantametāt
sarvaṁ cidevaikarasaṁ viśuddham || 391||

Just as the wave, the surf, the whirlpool, the bubbles and so on, are all in essence nothing but water, so too, the cit is everything from the body and so on, to the ego. Truly, everything is the homogenous, pure cit only. [Verse 391]

- Like wave / Bubble - thinks...
- I am wave located here
- Wave understood - I am water
- Looses location - I am every where and everything.
- Ocean doesn't exist separate from me, wave has courage.
- Ocean Mithya - Nama / Rupa only
- No ocean - Other than water.
- Miserable Jeeva can shift attention from Nama / Rupa - I - To Chaitanyam and say - I am everything.
- Not delusion / Sacrilege / Arrogance but Wisdom.
- Bakti - Advaitin - Sacrilege, No Ishvara separate from him.
- Ishvara has Satta and Sphuriti from me.
- It is Bramaha - Whirlpool confusion / Going / Round and round.
- Budh Buddha (Sound of bubble) Onomatopoeia...
- Word based on nature of object
- Whisper - Sound of whisper
- Ocean / Foam / Wave... All water don't exist separate from water.
- Similarly Chaitanyam alone in form of all Jeevas / Jagat / Devas... At macro level.

Micro level - Chaitanya Appears as 5 Koshas :

- Deha - Annamaya
- Vigyanamaya - Aham
- Everything is Shudha chit only.
- Micro World - 3rd line - 4 Koshas of Vyashti
- Macro World - 4th line - Samashti level.
- Sarvatma Bava Dhyanam Requires conviction.

Verse 392 :

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः
सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।
पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं
वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ 392 ॥

*sadevedani sarvani jagadavagatani vanmanasayoh
sato'nyannastyeva prakrtiparasimni sthitavatah |
prthak kin mṛtsnāyāḥ kalaśaghaṭakumbhādyavagatani
vadatyēṣa bhrāntastvamahamiti māyāmadirayā || 392||*

The entire universe known through speech and mind as nothing but Brahman. There is nothing but Brahman, which exists even beyond the pale of Prakrti. Can the pitcher, Jug, Pot and so on, ever be anything other than the mud of which they are Made? As an effect of the Wine of Maya, the deluded man talks of 'You' and 'Me'. [Verse 392]

During 'Nididhyasanam' - Recollection :

- Whole creation = Sat Brahma
- 6th Chapter Chandogyo Upanishad.... Sadeva...

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Brahman called Sat :

- Known / Objectified / Comprehended by Wang / Manaha.
- World known by mind and sense organs / And Speech and by words described.
- Wang Manasa Yo Vishaya = Jagat world = Adjustment to Brahman.

World is Brahman :

- Comprehended by Sadhana Chatushtaya Sampatti Manaha.
- Drishyatu Agreyeya... Budayaa.
- No Jeeva / Jagat / Ishvara - Separate from Brahman.
- Brahman ultimate / Pinnacle / Apex - Cause.
- Prakirti = Upadana Karanam
- Desk = Material Cause
- Wood / Tree / Earth - Jalam - Agni - Space...

- Ultimate Material causes is never effect.
- Causeless cause = Moola Karanam = Karana Rahita Karanam...

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannaḥ papraccha |
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti || 3 ||

The great householder Saunaka duly approaching Angira in the prescribed manner asked.
“What is that, my lord, having known which all these become know?” [1 - 1- 3]

Law :

- No Effect exists separate from cause of the world...
- Doesn't exist Separate from cause Brahman.
- Ornament doesn't exist separate from cause gold
- No Separate time and space... Separate from Brahman.

Hetugarba Viseshanam :

- Can you experience pot separate from Clay.
- Kalasa / Kumbah / Ghata... Can't exist Separate from Clay.
- Why people see duality / Think of Many substances See plurality because of Confusion.

All Drunk with Branty / Maya :

Esha	Tvam	Aham
<ul style="list-style-type: none">- This Person- 3rd Person	<ul style="list-style-type: none">- You- 2nd Person	<ul style="list-style-type: none">- I- 1st Person

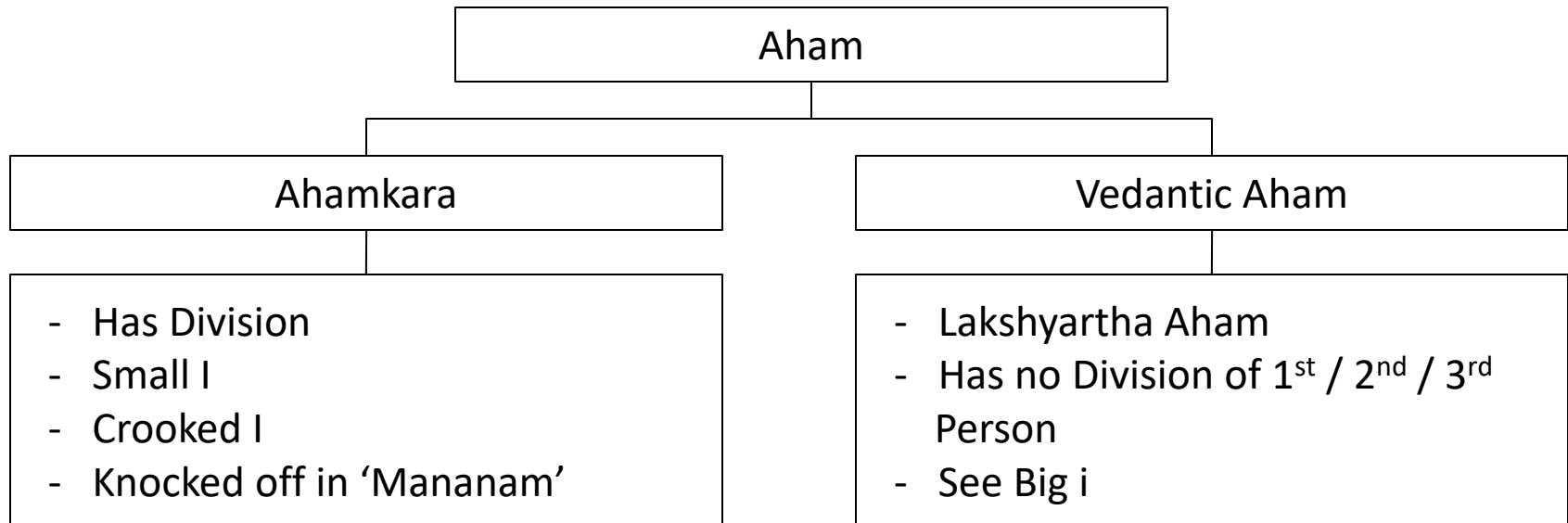
Plurality in form of
3rd / 2nd / 1st Person

- Division seen by Deluded.

In Vedantic 'Mananam' I knock off :

Tvam	Aham	Eshaha
<ul style="list-style-type: none">- You	<ul style="list-style-type: none">- Ahamkara Rupa I- Different than this and you	<ul style="list-style-type: none">- This

- Own Up Bigger I - Which doesn't have division.



- In Mananam Sat Alone as Aham must be translated.
- I alone am everything - There is nothing other than me, because I am ultimate Material Cause.
- Brahman = Ultimate Material Cause.. Is not Meditation.

Verse 393 :

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ 393 ॥

kriyāsamabhihāreṇa yatra nānyaditi śrutih |
bravīti dvaitarāhityaṁ mithyādhyaśanivṛttaye || 393 ||

With many predicates, Sruti declares the absence of duality in the phrase, 'where there is nothing else' and so on, in order to remove all false Superimpositions. [Verse 393]

Sruti Supports I am Brahman :

- Not Arrogant philosophy Created by Shankara..
- I am everything not Statement of illiterate.
- Don't have complex to say - I am God...
- I am Concurring with Sruti...

Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrksasya reriva, kirtih prstham gireriva,
urdhvapavitro vajintva svamrtamasmi,
dravinagm savarcasam, sumedha amrtoksitah,
iti trisankorvedanuvacanam || 1 ||

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३न्नि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmī prathamajā ṛtā3-sya,
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3-'dmi,
 aham viśvam bhuvanam-abhya-bhavā3m,
 suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
 मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
 mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Chandogyo Upanishad : Buma Vidya – 7th Chapter :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti || 1 ||

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiam;
tadhaika ahurasadevedamagra asidekamevadvitiam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

7th Chapter : Here :

- Yatra Nanyat....(Chapter 7 - 24 - 1)
- Brahman is that Subject in which one doesn't see any object at all... In the form of Object of eyes / Ears / Mind / Sense organs as reality.
- Kriya Samarihara..

Misconception :

- In Nirvikalpa Samadhi alone there is Brahman.
- If it is so, it will be time bound.
- If Jagat, Brahman is there, Whatever I see is Brahman, is not Satyam.
- Brahman is Satyam by this Statement Advaitam established.
- Absence of duality revealed for sake of Eliminating Mithya Prapancha, not negation of perception.
- Negation of reality that I have intellectually Attributed.
- Continue perception but reality Attributed to be negated.

Verse 392 :

1) Nididhyasanam :

- Process by which we bring to our mind important aspects of Vedanta.
- Relevant to us depending on our personality and Specific Viparita Bavana Problem.

2) I am Everything :

- Not 3 Sharirams / Chidabasa but chit - Original Chaitanyam.
- I alone am Appearing as everything by Assuming different Nama Rupa.
- Substance behind Name and form...
- All Names and Forms Divisions - Mithya Divisionlessness = Satyam.

Refers to Mananam in Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

- Brahman is Buma in which Drishyam / Darshanam - Vignya / Vigneyam / Vigyya..
Triputi not there.

Verse 394 :

आकाशवन्निर्मलनिर्विकल्पं
निःसीमनिःस्पन्दननिर्विकारम् ।
अन्तर्बहिःशून्यमनन्यमद्वयं
स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ 394 ॥

*ākāśavannirmalanirvikalpaṁ
niḥsīmaniḥspandananirvikāram |
antarbahīḥśūnyamananyamadvayaṁ
svayaṁ paraṁ brahma kimasti bodhyaṁ || 394||*

Like the sky, the supreme Brahman is untainted, absolute, limitless, motionless and without modifications; it has neither an inside nor an outside; it is one existence and Non-dual and is one's own self. Is there any other 'thing to be known?' [Verse 394]

- Brahman is only Stuff of creation and that is I myself.
- Svayam Param Brahma = Buma Vidya 7th Chapter - Chandogyo Upanishad
- Sat Vidya 6th Chapter - Chandogyo Upanishad.

What is the nature of that Brahman?

1) Akashavat Common Features :

- Atma / Nirmalam / Shudham - Unsullied(Sadharmyam) Similarly Consciousness is Unsullied.

2) Nirvikalpam :

- Space is Indivisible
- Akhandam

3) Nisseema :

- Boundariless / Extremity Boundless / All Pervading.

4) Nispahandam :

- Motionless / Vibrationless.
- World Vibration of 'Consciousness'

Mandukya Upanishad :

- Chaitanya Spandam Eva Jagat.
- Vibration possible for finite limited - Limitless Space can't have Vibration.
- Mithya Spandam As though Vibration.

4) Nirvikaram :

- Free from modification.
- No Ageing / Decaying Space
- Changeless / Modificationless

5) Antar Bahish Shunyam :

- No Outside / Inside Space concept of outside happens in space outside hall / country because country Limited.

Brahman doesn't have inside / Outside :

6) Ananyam :

- Without second thing , Without second space.

- Other than space, things are there.
- There is nothing other than Atma, Tasmāt... Akasha Sambutaha
- Akasha - 1st Born from Brahman.
- Vayu... Agni
- Akasha cause of element and Eliminated - Creation existing in Akasha.
- Akasha Karanam - Jagat - Karyam
- No Jagat Karyam - Separate from Akasha Karanam.
- Brahman Ananyam - Brahman cause of space, therefore without second thing.

6) Advayayam :

- Consequence of Advayayam Nondual because no 2nd thing.
- Consciousness = Chidabasa / Chidambaram (Centre of Universe Akasha Lingam)

Verse 395 :

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्ध्रुवम् ॥ 395 ॥

*vaktavyam kimu vidyate'tra bahudhā brahmaiva jīvaḥ svayaṁ
brahmaitajjagadātataṁ nu sakalaṁ brahmādvitīyaṁ śrutiḥ |
brahmaivāhamiti prabuddhamatayaḥ santyaktabāhyāḥ sphuṭaṁ
brahmībhūya vasanti santatacidānandātmanaitaddhruvam || 395 ||*

What is the use of enlarging upon this Subject? The Jiva is Nothing but Brahman; the whole expanse of his universe is nothing but Brahman. Sruti point out Brahman as being non-dual, and it is an undeniable fact that those who are enlightened, who have established their identity with Brahman and who have given up their associations with the outside world, live ever in union with Brahman - Eternal, knowledge and bliss. [Verse 395]

- Soak in this wisdom... All Acharyas have revelled in this teaching.

Essence :

- Jiva I - The listener am Brahman, Assimilate it, Jagat also Brahman.
- Chara and Achara
- Chetana and Achetana
- Experiencer and Experienced
- The Vast extensive universe is Pervaded by Brahman which is conscious.

How inert world Consciousness?

- Whole creation is invisible energy in motion not Acceptable easily.
- Appearing tangible Matter is Vibration of Intangible formless Energy in motion.
- World not intangible energy but intangible formless Consciousness.

Vast :

- Universe is Brahman / Advitiya
- Jiva
- Ishvara
- No Jiva / Jagat / Ishvara Separable from Brahman.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam ।
brahmaiva tēna gantavyaṁ
brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- That Brahma 'Aham' then clarity and Conviction.

Declare :

- Braheiva Aham..
- Wise Understood those who have woken up from Waking dream / Vyavaharika Universe.
- i... Not 3 Sharirams and Chidabasa, don't identify with them.

- If I identify with them and Say - Aham.
- Ishvara Means I am Asura - Sakshakara reverse is Rakshaha.

Rakshaha	Sakshara
<ul style="list-style-type: none"> - Foolish identify with Anatma / Ahamkara and Say I am Ishvara - Hiranyakashyap - I am Narayana and Everyone should worship me, Not wise 	<ul style="list-style-type: none"> - Enlightened

Gita - 16th Chapter :

असौ मया हतःशत्रुः
हर्निष्ये चापरानपि ।
ईश्वरो ऽहमहं भोगी
सिद्धो ऽहं बलवान्सुखी ॥ १६-१४ ॥

**asau maya hatah satruh
hanisye caparan api I
isvaro'ham aham bhogi
siddho'ham balavan sukhi || 16.14 ||**

“That enemy has been slain by me and others also shall I destroy, I am the lord, I am the enjoyer, I am perfect, powerful and happy”. [Chapter 16 - Verse 14]

- Identify with chit and Chaitanyam and say Soham Asmi - I am Narayana - Then I am Sakshara.

God Reversed = Dog :

- By Repeated owning of this teaching - Wise become one with Brahman.

- They do not forget - Their essential nature throughout life = Sahaja Samadhi In Transaction, Non forgetfulness gives refinement to my transactions.
- Adding Polish / Value to my transaction is called Jeevan Mukti.
- After cooking should remain in Vessel for sometime for Extra taste.
- Ripening come / Gives Refinement.
- Always they remain in Brahman in form of Chidananda Rupaha - Shivoam.
- Remaining in that condition - Not Miserable remaining in Ego = Sorrow.
- Wise have done it in former times.
- May you Disidentify from inferior Ahamkara and identify with Superior Atma.

Verse 396 :

जहि मलमयकोशेऽहंधियोत्थापिताशां
 प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।
 निगमगदितकीर्तिं नित्यमानन्दमूर्तिं
 स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ 396 ॥

*jahi malamayakośe'handhiyotthāpitāsām
 prasabhamanilakalpe liṅgadehe'pi paścāt |
 nigamagaditakīrtiṁ nityamānandamūrtiṁ
 svayamiti paricīya brahmarūpeṇa tiṣṭha || 396 ||*

Annihilate the hopes raised by the ego in the gross body, a bundle of filth; them, with force, do the same with the Air like Subtle body. Realising Brahman the Personification of eternal bliss which the Scriptures eulogise as your own self, live as Brahman.[Verse 396]

- Out of Moham - Seeing Goodness in cigarettes is not good unhealthy habit.
- Later Moham goes and I am addicted In spite of best intention - Can't drop.

- Smoking due to misconception - Shobana Adhyasa Initially, thought it was good.
- Wrong thinking upon something not good.
- After sometimes, affects health.
- Know I should give up, Because of addiction can't give up.

Ahamkara cause of all my problems :

- Out of moha - Thought Ahamkara is nice.
- Now addicted to Ahamkara = My biography.
- Now Vedanta enlightens but can't drop because of addiction to Ahamkara.
- Use will power - For cooperation of victim.

Say :

- I am helpless w.r.t. smoking...
- I want to give up... Willing to take help of God.
- Must be willing to give up Ahamkara, will power = Co-operation of student, Ishvara / Guru Anugraha follows.

Put 1st Step :

- Give up Addiction born out of Ahamkara.
- I - Abhimana in Sharira Trayam / 5 Koshas, Abhimana is impurity / Imperfection / Unimprovable Kosha.

Drop Attachment without doubt :

- Not doubtfully, Poison
- Not Doubtfully, Kosha / Sthula / Annamaya.
- Sukshma Sharira... in which there is Chronic Addiction.
- Impurities of linga Sharira... Raaga / Dvesha / Kama / Krodha / Moha / Lobha.
- By Giving up Addiction, life not Vacuum, Cigarette gives him existence today.
- Withdrawal Symptoms Psychological and Physical.

Without Ahamkara - What is Life?

- Life not empty - Many Survive without, Ahamkara - Many Survive, you have infinite Ananda.
- May you claim / Own up - Brahman as yourself.
- If Ahamkara is emptied, Vacuum filled with Atma Ananda... Own up Brahman whose glories revealed in Vedas.

Glories :

- Nitya / Shudha / Mukta Khanda / Satyam / Jnanam...
- Eternal Ananda, not eternal ever complaining Ahamkara... As Ahamkara Never Satisfied.
- Get familiarised with such Brahman as Aham, live life as Brahman - Don't tell Everyone.

Lecture 127

Verse 396 :

1) Samadhi Abhyasa :

- Aham Eva Idagum Sarvam, No 2nd thing at all other than me.
- 2nd thing I Experience is seeming 2nd thing, like my own reflection in Mirror.

2) I am never Frigletened of my own reflection.

- Dog has problem if mirror kept in front.
- 2nd Dog Barks, Can't withstand, Same Specie... Challenge to Status.
- Bird in Mirror, Specification at Mirror - My own Apparent Manifestation.
- Similarly ignorant Assumes there is 2nd thing limiting me.

Wise See :

- It is Seeming duality like in Mirror my own reflection comes.
- Similarly world is... Sarvatma Bava.

Diversion :

- Sarvatma Bava possible only.
- When Dehatma Bava become weaker, both can't coexist.
- Verse 394 / 395 - Removes Dehatma Bava.
- Give up Abhimana of Sthula and Sukshma Shariram.

Sthula	Sukshma
<ul style="list-style-type: none"> - Anila Kalpam - Like wind - Unsteady 	<ul style="list-style-type: none"> - Main component 'Prana'

- Prana remains in body somehow - With a hole.
- Body balloon with 9 holes - Still air inside.

Therefore wonder :

- Balloon - We may pop off.
- Prana continues and can choose to go.
- Don't identify with unsteady Sukshma Shariram.

Verse 397 :

शवाकारं यावद्भजति मनुजस्तावदशुचिः
 परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।
 यदात्मानं शुद्धं कलयति शिवाकारमचलम्
 तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ 397 ॥

*śavākāraṁ yāvadbhajati manujastāvadaśuciḥ
 parebhyaḥ syātkleśo jananamaraṇavyādhinilayaḥ |
 yadātmānaṁ śuddhaṁ kalayati śivākāramacalam
 tadā tebhyo mukto bhavati hi tadāha śrutirapi || 397||*

As long as man worships his corpse like body, he is impure and suffers from 'others' and from birth, death and disease. But when he thinks of himself as the pure, the auspicious, the immovable, certainly he becomes free from them, the Sruti's also testify to this. [Verse 397]

Dehatma Bava :

- Obstacle to Sarvatma Bava - Can't choose both.
- As long as person holds to body - Shavakaram (Potential Corpse) / Living corpse - Rate of decay slow.
- After death - Decay higher -

Therefore Deha Abhimana has impurity :

- As long as person holds to body, he will be polluted.
- Body taken as himself, is the Abhimana.
- Body at mercy of external / Internal factors / Troubles / Pains / Battering...
- Time onslaught / Disease / Weather / People / Prarabda / Graha onslaught.
- Body can't escape external factors - Can't give security to body - Ever insecure.
- Atma - Never insecure - Wisdom only security.
- Person is abode / Storehouse of diseases / Janma / Mrithyu / Jara / Doshas...

For Sarvatma Bava what should you do?

- Drop Shavakaranam own Shivakaram ever Auspicious Shiva, Beyond Sthula / Sukshma / Karana... Upadhis.

Shavakaram	Shivakara
<ul style="list-style-type: none">- Asuchi Cham- Coming and going body	<ul style="list-style-type: none">- Suchi Achalam- Atma - Doesn't come and go

- No Vedanta Jnanam can protect body from Navagraha.
- As Atma is himself - He is freed from Desha / Kala / Family / Business / Mukta.

Chandogyo Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो
वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥

maghavanmartyam vā ida śarīramāttam mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīrah priyāpriyābhyām na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīram vāva santam na
priyāpriye spṛśataḥ ॥

Indra, this body is mortal. It has been captured by death. Yet it is the base of the self, which is immortal and formless. One who has a body is Subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

- As long as Deha Sambandha / Abhimana is there - One can't get over disease / Love Hatred.
- Body has Ups and Down, Shariram Abhimana = Samsara.

2) Asharira Bava Santam :

- One who transcends Deha Abhimana, done hatred will not affect.
- Sharira Abhimana Tyaga = Moksha.

Verse 398 :

स्वात्मन्यारोपिताशेषाभासर्वस्तुनिरासतः ।

स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ 398 ॥

svātmanyāropitāśeṣābhāsarvastunirāsataḥ |

svayameva paraṁ brahma pūrṇamadvayamakriyam || 398 ||

When the apparent existences superimposed on the self are removed, then what remains is the Supreme Brahman, the infinite, Non-dual, That which is beyond all activities, alone, all by itself.
[Verse 398]

- Dehatma Bava Obstacle to Sarvatma Bava.

3 Bodies :

- Mithya Vastu
- Vyavaharika Satyam
- Superimposed Upon Atma.
- Rope Snake Superimposed on Rope
- Sharira Trayam Superimposed on Atma, Therefore Mithya.
- By totally negating all Mithya Objects, Superimposed on Atma... Dehatma.
- Atma Tyaga Takes place/ Negating body Abhimana.
- I am by Myself, Param Brahma = Paramartikam / Poornam / Sarvam / Advayayam / Akriyam / Paramarthakam / Poornam - Sarvam.

- ## Vedanta changes mind attitude :

- ### Verse 399 :

samāhitāyām sati cittavṛttau
parātmani brahmaṇi nirvikalpe |
na dṛśyate kaścidayaṁ vikalpaḥ
prajalpamātraḥ pariśiṣyate yataḥ || **399** ||

When the functions of the mind, the thoughts, have merged in the Paramatman, the Brahman, the Absolute, then this phenomenal world is not perceived. Them all becomes mere talk. [Verse 399]¹⁴³²

What happens by Nididhyasanam - Abhyasa :

- Chitta Vritti - Thoughts of mind absorbed in Committed to Brahman / Mind becomes.
- Brahman Aham Vritti / Satya Vritti Pradhana.
- Mithya Vritti will loose its significance, Chitta Vritti is absorbed in Nirvikalpam.

Brahma - Divisionless Brahman :

- When mind is absorbed in Divisionless Brahman - All the time - Pashyan / Shrinvan / Jigran.
- Mind is Nirvikalpam at the back of his mind - Which is called Sahajha Samadhi.

What is that Brahman? Not object outside

- My own real nature / Inner nature.
- Person practices absorption in Divisionless Brahman - Which is one's own higher nature and it becomes more and more dominant.

All superficial division :

- Becomes insignificant / Are overlooked / Ignored / Loose capacity to Generate strong raga / Dvesha.
- They become preferences - Not necessity.
- Reveal my individuality / My glory.

How mission of world incomplete?

- What you notice is what you value.
- All disturbance - Nama Bheda, Chair / Table - Substance wood.

- Akasha /Vayu / Man / Table... Vastu one Shabda Bheda...
- Har Desha Metu / Har Veshmetu(Animal / Human) - In every / Place you alone are.
- Tera Nam Aneka, Names Many - Tu Ek Hi Ho

Only difference we make here :

- Hardesh Me Mei
- Harvesh Me Mei
- Mera Naam Anek
- Mei Ek hi Hoo!
- Words alone remain - No world other than me.

Verse 400 :

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 400 ॥

asatkalpo vikalpo'yaṁ viśvamityekavastuni |
nirvikāre nirākāre nirviśeṣe bhidā kutah || 400||

In the one reality, the conception of the universe is a mere fancy. How can there be any diversity in the changeless, the formless, the Absolute? [Verse 400]

- Extortion of Sarvatma Bava Dhyanam Aham Nirvikalpaha Asmi.
- I am everything, no 2nd thing to divide me.
- Its not 4th State of Experience but a statement of Eternal fact obtaining in all States.¹⁴³⁴

What about Vikalpa / Divisions?

- This universe is Asat Kalpaha Vikalpaha.
- This universe is a Division / Plurality as good as non existent.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 3]

Basayate = Mithya :

- As good as Non existent because experientially available - But Factually not existent like Dream.
- All Vikalpas are Asat Kalpa Mithya - Non factual.

Appearing Where?

- In one Divisionless Substratum.

- What is that Divisionless substratum, Jivatma, Not 3 Shariram.
- How can there be divisions in Sakshi Chaitanyam - Me.

What type of me? Not body me

- Who am changeless Consciousness - Nirvikara formless 'Consciousness'... Nirvishesha - Attributeless Consciousness.
- In such me, how can there be division... These are all forms of 'Mananam'

Verse 401 :

द्रष्टुदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 401 ॥

draṣṭudarśanadyśyādibhāvaśūnyaikavastuni |

nirvikāre nirākāre nirviśeṣe bhidā kutah || 401 ||

In the one reality which is without the seer, the seeing and the seen and so on, which is the changeless, formless, absolute, how can there be any diversity? [Verse 401]

How can there be Differences in me? Which me? Nondual me?

- Which is free from seer / Seen / Seeing Triputi Triad - Subject - Object - Instrument Hearer / Ear / Hearing.
- Smeller / Smelt object / Smelling Instrument.

Whole Creation = Triad :

• In me Atma - Triad is Absent

- How can there be differences in me which is without all forms of Tirupati.
- Who is Nirvikare / Nirvishesha / Chaitanyam / Nirakare.

Verse 402 :

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 402 ॥

kalpārṇava ivātyantaparipūrṇaikavastuni |

nirvikāre nirākāre nirviśeṣe bhidā kutaḥ || 402 ||

In that one reality which is all-pervading and motionless, like the ocean after the dissolution of the universe, which is the changeless, formless, absolute, how can there be any diversity? [Verse 402]

How can there be difference in Nirvikare / Nirakare / Nirvisesha :

- Eka Vastu - Nondual Entity.
- Atyanta Pari Poorna - Am Totally full.
- Kalpar Naraha Eva - Who is comparable to Pralaya Kala Samudram - Dissolution time.
- Ocean expands and Swallows land.
- Resolution in Reverse order - Prithvi - Jalam - Evaporated in Agni...
 - Agni - Reduced to Vayu...
 - Vayu - Reduced to Akasha...
 - Akasha - Reduced to Maya Unmanifest (From this Akasha is born)
- Prayana kale - Agni - Vayu in Puranam.. To say it is all pervading...
- Consciousness is all pervading / Swallowing like Pralaya Jalam... At end of Brahmaji's Day all dissolved in Pralaya Kale Water....
- Lord Krishna alone floats in Bakyam free.
- In me Nirakar Chaitanyam... Maya comes and goes...

Lecture 128

Nididhyasanam :

- 1) Aham Eva Idagum Sarvam - I am Everything.
- 2) Aham Nirvikalpa Svarupaha - I am Divisionless Consciousness in which Pramata / Pramanam / Prameyam Triputi is not there.

Own up Fact :

- I am all the time Nirvikalpaha.
- We are not seeing Divisionless in particular states of Experience.
- Not to go to Turiya State to Arrive at Nirvikalpa which is Yogic Approach by going to Samadhi...

3) Vedanta :

- Owning up fact - I am Nirvikalpa.. In all states.

How Divisionless in Jagrat?

In Turiya :

- Suspended thought / Sense organ, possible.

Biggest Question :

- I am Nirvikalpa In spite of Division I experience in Jagrat...
- Experienced Division / Dvaitam can't disturb factual Divisionlessness...
- Understand this Sara of Advaitam and Vedanta is over!!
- Experience can't alter fact essence of Vedanta.

Experience	Fact
1) Earth Stationary	- Moves Around Axis 1000 Miles / Hour
2) Sun going around earth	- Moves Around Sun 60,000 Miles / Hour
	- Sun doesn't rise

- Knowledge by opposite experience.
- We give more importance to knowledge than experience - Clear knowledge important.
- Experience should not be over emphasised.
- Opposite experience can be shaken by right knowledge.

4) :

- Say blue / Star small
- Continued experience / How can there be division in me
- Even though I experience division - Which means experience is Branti / Mithya / Delusion.
- Mithya experience can't disturb Satyam.
- Eyes report division - Because it has innate small nature...
- Eyes reports - It can't be depended on totally.
- Eyes useful to get things done.
- Eyes can't be depended to know truth / Reality.
- Therefore eye reported division never a fact.

Verse 403 :

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ 403 ॥

*tejasīva tamo yatra pralīnaṁ bhrāntikāraṇam |
advitīye pare tattve nirviśeṣe bhidā kutah || 403 ||*

How can there be any diversity in the supreme reality which is non-dual and absolute, where the very root of delusion dissolves, like darkness into light? [Verse 403]

Ignorance - Cause of delusion :

- That has been dissolved / Destroyed in Brahman.
- Just as darkness of night dissolved in sunlight.
- Ignorance gone in case of wise person.
- Vedanta gives diagonally opposite knowledge.

Geocentric	Helio Centric Universe
Earth centre Sun and planets go Around	Sun in Centre All planets going around

- I am All pervading Brahman in which divisions are not there - Fact.
- I am the only reality, Fact.
- Similarly darkness doesn't dissolve in sun, Semi darkness first then Brightness.
- Similarly In Vedanta i am still Samsari to be Established - Takes time.
- In which Brahman, ignorance gets dissolved.
- In that Brahman how can there be division.

What type of Brahman?

- Nondual Brahman / Ultimate stuff of Universe / Attributes in terms of Pramata - Knower hood, Brahman can't be knower.
- Prameyatvam - Known Hood Not there.

Verse 404 :

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।

सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ 404 ॥

ekātmake pare tattve bhedavārtā katham vaset |

śuśruptau sukhamātrāyāṁ bhedah kenāvalokitaḥ || 404 ||

In the one, the supreme reality, how can there be any talk of diversity? Who can ever observe any diversity in the total bliss of deep sleep? [Verse 404]

In Brahman - No division :

- Non Dual / Sajatiya / Vijatiya / Beda Rahita.
- What is natural will never be lost in time.
- If Knower Hood is there it will be there all the time.
- In Sushupti - I drop my Knower Hood - There is no knower at all.
- Since no known - Total blankness - No object there.
- Therefore my Knower Hood has been shed.
- In Jagrat / Svapna I put Knower Hood status.
- Put on / Off - it can never be my nature.

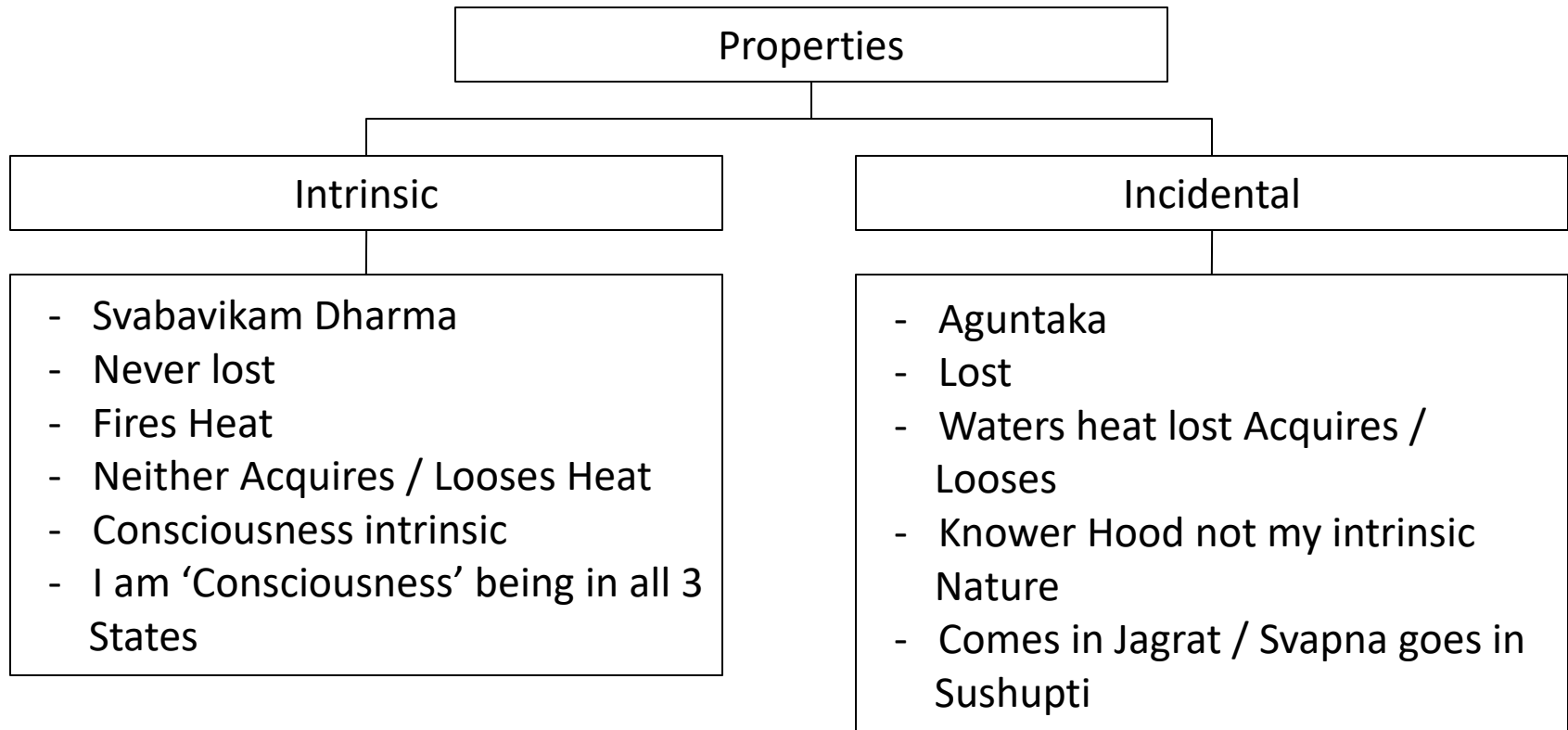
What is my Nature?

- Pramatra Rahita - Akhanda Chaitanyam, Eva Mama Svarupa.

Who experiences in Sushupti? No body experience

- In Dreamless Sleep - Nobody experiences division.

Therefore Division is Incidental :



- Deep Study of 3 States important in Vedanta.. No Division in Sushupti, Therefore mere Ananda in Sleep.
- Division is Sorrow, Divisionless is Joy.

- Whenever you are happy divisions are resolved.
- In Waking happiness - Division between Subject and Object resolved in Moment of Happiness.
- Therefore Try to Embrace - Symbolises division is gone.
- See lord in temple... Can't embrace, Therefore close eyes in Crucial moment.

Idea :

- Remove Division between Seer and Seen.
 - Divisionless is Ananda
 - Division is Duham
- } My Svarupa

Verse 405 :

न ह्यस्ति विश्वं परतत्त्वबोधात्
सदात्मनि ब्रह्मणि निर्विकल्पे ।
कालत्रये नाप्यहिरीक्षितो गुणे
न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥ 405 ॥

*na hyasti viśvaṁ paratattvabodhāt
sadātmani brahmaṇi nirvikalpe |
kālatraye nāpyahirīkṣito guṇe
na hyambubindurmṛgatṛṣṇikāyām || 405 ||*

Even before realisation of the supreme truth, the universe does not exist in the absolute Brahman, the quintessence of existence. Never in the three periods of time is the snake in the rope, nor a drop of water in the mirage. [Verse 405]

Uniqueness of Nididhyasanam = Repetition Namavathi :

- As a result of Brahman Jnanam, there is no universe, at all in Brahman the real I / Myself.

- Sthula / Sukshma / Karana Sharira Vyatirikta Atma / Chaitanyam / Existence.
- In real Self, there is no universe / No division at all.
- We don't deny experience of universe but deny substantiality of universe.
- Like, After knowing clay - I hold pot and water in Pot and say and No pot at all...
- Pot is new name given to clay
- World - Another name of Brahman... No substance called world.
- Nirvikalpa - Divisionless Brahman.
- Upon rope - Snake not seen in all 3 periods of time, Upon Brahman, World not seen in 3 periods of time.

Normally we think :

- In the wake of rope knowledge, See rope clearly, Snake goes away.
- Until rope knowledge - Snake was continuing.

Fact :

- There was no snake before, After knowledge Dvaitam goes.
- In vision of knowledge, No question of Dvaitam going away.
- It was not there in all 3 periods of time.

Go to Jnani and don't say :

- I am liberated now - Liberated means I was bound.

When people ask :

- Are you realised / Srotريا / Brahma Nishta.
- Swamiji will never answer.

- To say I am liberated now means to prove I am continuing to be ignorant.

Example :

- Mirage water, not drop of water, No Drop of water in Mirage experience.

Verse 406 :

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।

इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ 406 ॥

māyāmātramidaṁ dvaitamadvaitaṁ paramārthataḥ |

iti brūte śrutiḥ sāksātsuṣuptāvanubhūyate || 406||

The scriptures directly declare that all duality is nothing but Maya, the reality alone is the absolute truth. Such also is the experience in Deep Sleep. [Verse 406]

- If Dvaitam is not there in 3 periods of time then what I am experiencing.
- Because what is not there can't be experienced.-

How do you say world is Asat - Non existent :

- World is not there but still is experienced like Rope snake.
- It doesn't come under non-existent category.
- If it comes under non existent category
- Then we will ask how am I experiencing.
- Doesn't come under existent category.
- World = Sad Asad Vilakshana - Mithya - Unique in Vedanta.
- No philosopher accepts this - Therefore can't accept Advaita easily.

Example :

- Dream is sat Asat category, Dream existent / Nonexistent.
- Money - Not existent.
- If Nonexistent - But you experienced, Tangibly felt in Dream.

Therefore can't Say - Nonexistent :

- Worthless after waking... Therefore can't Say existent.
- Seemingly existent category, Mithya 3rd Category.

Non existent :

- Hot ice cream
 - Rabbit's horn
 - Square circle
 - Vandhya Putra
- Asat - Nonexistent / Unreal

World :

- Seemingly existent Maya Matram, Idam Sarvam - Mithya, Observed.

What is Satyam?

- Advaitam, Observer

Vedanta :

- I Observer alone am Satyam, whatever I observe is Mithya.

God is Satyam or Mithya?

- Is God Observer or Observed

Observer	Observed
Satyam	Mithya

Sad Darshanam :

- Nahi Eka Sheetam....

Ramana :

- Any Perception of god is Mithya.
- Real god as perceived is not there.
- Real God is there only as Perceiver
- Na Drashtuhu Anyaha.. No Ishvara other than Observer I

Mandukya :

- Advaita Paramata.

How to prove?

- In Sushupti, go to Sleep, Advaitam
- Very clearly - Directly experienced
- Aparoksha Jnanam - Not theory
- Advaita Anubava - We have got
- Dvaita Anubava - We have got

Vedanta :

- Not to get new Anubava - Don't need any new Anubava.

Vedanta : To Educate

- Whether Dvaita Anubava is my real nature.
- Whether Advaita Anubava is my real nature.
- Which is real / Incidental
- Original / Vesham
- Waker / Sleeper
- Intellectual confusion / Cognitive problem not experiential problem.
- Vedanta resolves cognitive Problem.

Claim :

- I - Advaita is satyam
- Dvaita Anubava is Vesham
- You are human body with Spiritual experience.
- You are spiritual human being with temporary human experience.
- We want to be human being and want, Spiritual experience in 'Mananam'
- Know - I am Spiritual being and having human experience.

This is cognitive Change :

- Atma Jnana is cognitive change.
- Experientially no change brought about
- Experiential change is Atma Jnana Phalam.

Change :

- Intellectual / Cognitive Jnanam is intellectual - Result is Experienter.
- Result is Shanti / Abayam - Experienced No fear / No tension - Not Jnanam.
- Neither Brahman Is Anubava
- Neither Brahman Jnanam is Anubava
- Brahman fact - Brahman Jnana is intellectual understanding.
- Brahman Jnana Phalam - Experience - we can seek for Ourselves - In sleep.

Verse 407 :

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।

पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ 407 ॥

ananyatvamadhiṣṭhānādāropyasya nirīkṣitam |

paṇḍitai rajjusarpādaḥ vikalpo bhraṇtijīvanah || 407 ||

The wise have observed that the superimposition is identical with its Substratum, just as the rope and the snake. The difference exists only because of delusion. [Verse 407]

- Previous 'Mananam' Sarvatma Bava.

Next Mananam :

- Aham / Advaitam / Nirvikalpaha Asmi.

Why world not 2nd thing :

Observer No 1	Observed No 2
Subject	Object

- You can see the world but can't count as No 2, as your image in Mirror be cause it is Mithya - It doesn't exist separate from me.
- Observed world doesn't exist separate from Observer.
- Observed world is Superimposition on Observer.

Observed	Observer
Aropitam	Adhishtanam

- World doesn't exist separate from me, So is Dream... in dream don't believe.
- Dream world is Non Separate from me, Recognise it on waking up.
- Waking up is called Wisdom.
- Similarly in Waking up to wisdom, Realise, world is Non Separate from me.
- When you wakeup from Dream, Dream disappear.
- When you wakeup to Brahma Jnanam, Waking world doesn't disappear.

Aropyate :

- Ananyatvam, Superimposed thing Non different from its Substratum.
- Rope Snake, Shell Silver, Mirage water, Dream - No Dream separate from me.

What is conclusion?

- Any Superimposition has only a fake existence.
- Who is Nourishing Every fake thing, you are Nourishing it.
- You Attach a Motive and conclude that.
- That Person doesn't love me(Mother in Law)
- Every Action person does, later - I Reject, I Nourish My own Dream.
- Because Frankenstein - Similarly world is Delusion.

Inflated by our delusion :

- Delusion = Helium by which Samsara balloon flies.
- Vedanta = Pin to prick
- Guru runs and pricks - Nourishing food is delusion.
- Duality is fake - Non duality is truth.
- Non dual I am, is 2nd form of 'Mananam'.

Lecture 129

1) Samadhi Abhyasa :

- Form of 'Nididhyasanam' Dwells on one aspect of teaching.

Benefit of assimilation :

- Non forgetfulness of Vedanta during transactional problems.

Any transaction is a problem :

- Non forgetfulness is benefit of assimilation.
- Assimilation is benefit of Samadhi Abhyasa.

2) Highest teaching of Vedanta :

- I Alone am everything - I am all, Aham Eva Idam Sarvam.
- I alone am appearing as seeming plurality / World.
- Just as gold appears as ornaments / Nama-rupa.

Advantage of this meditation :

- Once I know no world other than Me...
- World can't persecute me / Harass me / Blackmail / Limit / Threaten me / Reject me / Corner me.
- All Samsara because I look Upon world as independently existing.

Sarvatma Bava - 'Mananam' :

- This changes my perspective in my Mind.

New perspective :

- World doesn't exist independent of me... its change in Mind.
- Assimilation based mental transformation required - Not mere repeating.
- Like Equation - Understand not Mantra Japa.
- Mantra Shabda Avritti will purify - Need not understand...
- I am everything, is not for Japa, Matter of conviction... he is Emphasising.

Verse 408 :

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ 408 ॥

cittamūlo vikalpo'yaṁ cittābhāve na kaścana |
ataścittaṁ samādhehi pratyagrūpe parātmani || 408 ||

The Apparent universe has its roots in the mind and cannot exist once the mind is annihilated. Therefore, dissolve the mind by fixing it on the most subjective supreme self. [Verse 408]

Amrita Bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ
bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtaṁ || २ ||

Mind alone is the cause for people's bondage and liberation. When attached to objects, it leads to bondage. When free from objects, it leads to liberation.[Verse 2]

Therefore treat my mind :

- Vikalpa = Division / Dvaitam duality represents Samsara.
- This Samsara caused by mind.

How to Prove?

Anvaya Vyatireka :

- When mind Active - Problem there
- When mind resolved in Sleep - Problem resolved.
- In Absence of Chitta - No Division.
- In Deep Sleep - No Division

Don't Misunderstand Statement :

- Mind - Cause of Samsara
- Therefore for Moksha don't destroy mind.
- Wrong corollary derived by people
- Moksha - Not loosing mind or Making mind inoperative.
- In Moksha, we want mind Alive, Operative, Superior to mind of Samsari.

Gita : 12th Chapter :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च ।
निर्ममो निरहंकारः
समदुःखसुखः क्षमी ॥ १२-१३ ॥

advesta sarvabhutanam
maitrah karuna eva ca ।
nirmamo nirahankarah
samaduhkhasukhah ksami ॥ 12.13 ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- All Virtues of Jeevan Mukta belong to mind.

Atma :

- Nirguna / Nitya / Nirakaram, Jnani has beautiful compassionate mind.
- Ignorant Doubting mind is cause of problem.
- Ignorant / Forgetful / doubting mind should be destroyed.
- Wise enjoy mind of conviction / Non forgetful.
- Viparita Bavana Sahitam Manaha Habitual problem - is your problem.
- Samadhi is your own higher nature (Absorption)
- In Koil, Ego should not come to remove Ego we go to temple.

All transactions invoke Ego :

- I have studied Brahma Sutra / Bashyam / Tika / Big Ego.
- Spend time where you are not even knower i.
- Knower I = Ego - Because knower I has limitations - Knows some thing - Doesn't know many things.
- Get absorbed in Pramatra Vilakshana, Sakshi Chaitanyam.
- In you, higher self, Nature as Opposed to Apra, Atma which is Ego.

How to invoke higher Nature :

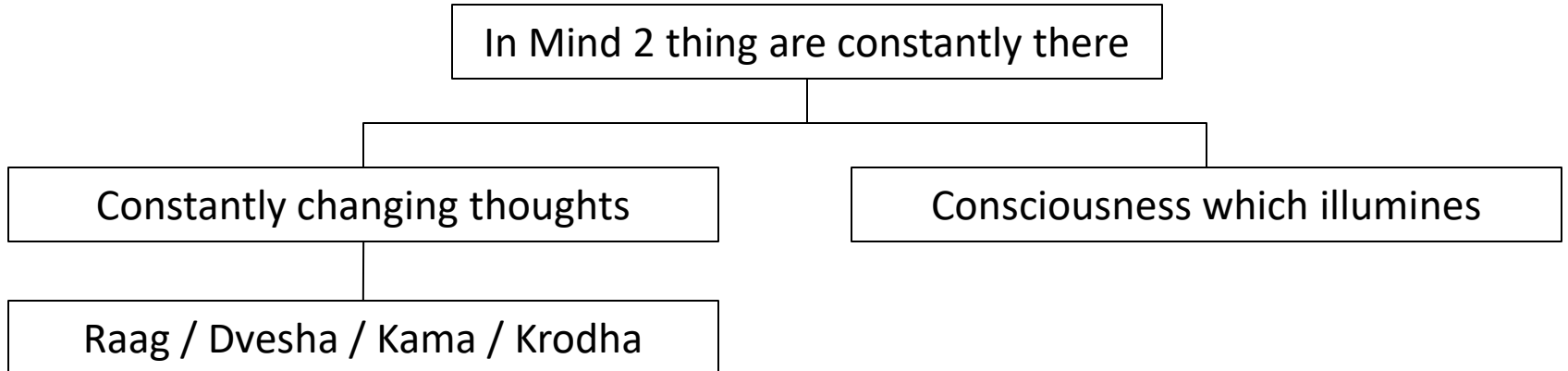
Verse 409 :

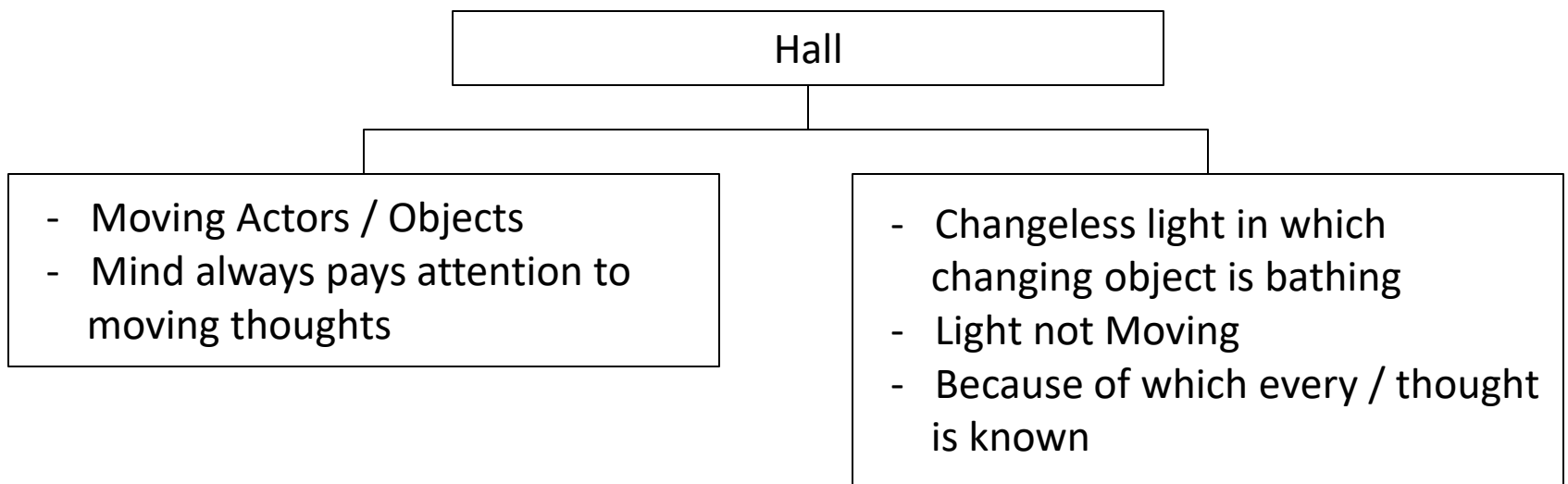
किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 409 ॥

*kimapi satatabodham kevalānandarūpaṁ
nirupamamativelam nityamuktaṁ nirīham |
niravadhigaganābhaṁ niṣkalaṁ nirvikalpaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau || 409||*

Through Samadhi, the wise man realised the infinite Brahman in his heart something (Inexplicable) of the essence of eternal Knowledge and complete bliss, which is Unparalleled, which is beyond all limitations, which is ever free, which has no activity and which is indivisible and absolute like the limitless sky. [Verse 409]

- Verse 409 / 410 / 411 - 3 Verses 4th line same.
- Wise thinks of / Meditates in his heart / Mind.
- Invokes Poornam Brahman.





- To turn Car - Keeping light - Anything Moving - Attention gone.
- We pay attention to changing thought not Pratibodha Veditam...
- Samadhi Abhyasa is turning attention to Chaitanya Amsha.

Principle of Rasa Krida	
<ul style="list-style-type: none"> - Gopi's - Thoughts - 1st Focus = Thought 	<ul style="list-style-type: none"> - Madhava / Chaitanya - Krishna

- Between 2 thoughts - there is Chaitanyam.

2 Gopis - in between Krishna :

- Later = Thoughts rising from consciousness.
- One Gopi different from other - Krishna same.
- Turn attention from changing thoughts to changeless 'Consciousness' - I am.

- Sakshi Chaitanyam Aham, Asmi - This Vritti Pravaha is Hridi Kalayati

Vidivam :

- One who has gone through Sravanam and Mananam.
- Absorbed in Poornam Brahman - This is the Job alone in Samadhi Abhyasa.

What is That Brahman?

- It is Non functioning 'Consciousness Always.
- Remaining same - However Violent
- Thoughts May be Even in most Violent Mind.
- 'Consciousness' is Calm Can't be disturbed.
- That Undisturbed Chaitanyam I am.

Kevala Ananda Rupam :

- It is of the Nature of Ananda Free from Dukham / Disturbances / Free from finitude.

Nirupanam :

- Without comparison Matchless in conquerable, Infinite can be only one.
- There can't be anything comparable, Limitless, Anantham - Space wise, Time wise, Property wise, Desha, Kala, Vastu, Paricheda Shunyam.
- Seema / Valam - Boundless
- Nitya Muktam - Ever free
- If I got freedom through Vedantic Study then - Freedom is result of Action has beginning and End.
- I didn't get liberated through Sravanam / Mananam / Nididhyasanam.

Why through Sravanam :

- I come to know I need not get liberation.
- Bondage was Misconception
- Dropping misconception and Expectation is Purpose of 'Mananam'.

निरीहम् :

- Free from Ichha / Karma Huha.....

Poornam Brahma is :

- Ichha / Karma Rahitam desire less / Actionless.

निरवधिगगनाभः :

- Abam Similar to Gaganam Akasha / Space.

Common feature of Consciousness with Space :

(1)	(2)	(3)	(4)	(5)
Ekam	Asanga	Nirakara	Sarva Dhara	Nirvikalpatvam Indivisible

- निरवधि - Boundless Limitless space.

Therefore Say :

- Chid Akasha / Chidambaram.

निष्कलः :

- Free from limbs / Parts Avayava Rahitam.
- Partless / Limbless.

निर्विकल्पः :

- Without Vikalpa / Superimposition Kalpana / Prapancha Rahitam.

Nirprapancham :

- Prapancha Upasanam Mandukya.
- Meditator invokes 'Consciousness' not as Object but Tat Brahma Aham Asmi.

Verse 410 :

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसमसमानं मानसम्बन्धदूरम् ।
निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 410 ॥

*prakṛtīvikṛtiśūnyaṁ bhāvanātītabhāvaṁ
samarasamasamānaṁ mānasambandhadūram |
nigamavacanasiddhaṁ nityamasmatprasiddhaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau || 410||*

Through Samadhi, the wise man realise the infinite Brahman in his heart, as devoid of the concepts of cause and effect, as the reality beyond all fancy, as homogenous and matchless, beyond all proofs, established by the declarations of the Scriptures, Always ingrained in us as the Ego. [Verse 410]

Prakirti	Vikriti	Shunyam
Karanam	Karyam	Without / Rahitam

Brahman Without :

- Brahman not product of Anything.
- Brahman not effect of / Not Cause of Anything.

Doubt :

- In All Upanishads / Brahma Sutra / Brahman = Jagat Karanam.

Definition :

- Therefore world - Effect of Brahman
- Here Brahman has no Effect - Both Statement Same.
- a) Brahman has Apparent unreal product / Effect.
- b) Brahman doesn't have a Real Product.
- Unreal world is Born - A Real world not born.
- Unreal Snake is Born out of Rope - A Real Snake not born out of rope.
- Unreal Dream world is born - A real dream world is not born of waker.

Born / Not born is correct :

- What fills up properly.
- Bavana Atita Bavana... of Unconceivable Nature... beyond concept in Inconceivable, Bava = Svarupam.

Achintayam Svarupam :

- Of In conceivable Nature

Can't be Objectified :

- Don't look in meditation for Brahman.. Will be caught in Trap.

समरसम :

- Which is everywhere Samam harmonious - Uniform nature.

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a Brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

समरसम :

- Which is everywhere Samam harmonious - Uniform nature.

Gita :

समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samam sarvesu bhutesu
tisthantam paramesvaram |
vinasyatsvavinasyantam
yah pasyati sa pasyati || 13.28 ||

He sees, who sees the supreme lord existing equally in all beings, the Unperishing within the perishing. [Chapter 13 - Verse 28]

मानसं	बन्ध	दूरम्
Pramanam Instrument	Contact / Access	Beyond

- Sarva Pramana Agocharam Aprameyam Unobjectifiable.

Why it can't be Objectified?

- Not because its not there.
- Because its in form of I - Observer.
- Objectifier - Can't be objectified
- Camera - Can't be Photographed by Camera.

निगमवचनसिद्धं - Shastra Pramana Prakashitam :

- Revealed through Veda Pramana.

How Veda Pramana can reveal even if it can't be objectified ?

- Even though eyes can't see themselves.
- One method to see eyes - use mirror
- Can never know my nature.
- Use Veda Darpana / Shastra mirror, Then I know who I am...

How Brahman is available ?

- नित्यमस्मत्प्रसिद्धं - Ever evident in form of I - Consciousness - Principle - Secret.
- No time - When you don't experience
- Brahman experience always on... I am Consciousness being.
- That Consciousness is evident - Brahman As very I.

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 7]

Verse 411 : Wise Practice Samadhi in Brahman - What type of Brahman?

अजरममरमस्ताभाववस्तुस्वरूपं
स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।
शमितगुणविकारं शाश्वतं शान्तमेकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 411 ॥

ajaramamaramastābhāvavastusvarūpaṁ
stimitasalilarāśiprakhyamākhyāvihīnam |
śamitaguṇavikāraṁ śāśvataṁ śāntamekaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau || 411||

Through Samadhi, the wise man realises the infinite Brahman in his heart as Undecaying and immortal, as the positive entity which debar all negations, which is like a calm ocean, which has no name, in which there are neither merits nor demerits, which is eternal, tranquil and one. [Verse 411]

- अजरम - अमरम
- Jara Rahitam without Decay - Marana Rahitam without Death.

Jara Marana Varjitam - अस्ताभाववस्तुस्वरूपं :

- Endowed with Absolute Nature.
- Paramartika Svarupam - As though Abhasa

Free from All False :

- Disappearance
- Mohiya Vastu
- Unreal thing

Surya Asthamanam :

- Sun has disappeared free from all appearances of duality.

World is Appearance :

- Astha Prapancha Rahita Vastu Svarupa of a nature is which there is no world at all, Advaitam
- World free / Duality free Prapancha Upasanam.

स्तिमितसलिलराशि :

- Reservoir ocean = Huge reservoir of water.

Brahman :

- Comparable to Shanta Samudram is 'Mananam' Calm / Tranquil.
- During Vyavahara comparable to disturbed ocean, In 'Mananam' - Waveless ocean.
- अख्याविहीनम् - Nama Rahitam.
- Doesn't have name - All pseudo Name - Names given from relative state.

In Mandukya :

- Turiyam Pada = Named as not another name
- Amatra - Chaturtaha
- Naming = Limiting
- शमितगुणविकारं - Production
- What is Triguna - Karyam = Universe.
- External world of Objects is Guna Vikara and Internal world of thoughts every thought - Product of 3 Gunas.

Sattva	Rajas	Tamas
Shanta Vritti	Guna Vritti	Moodah Vritti

Panchadasi :

- 15th Chapter 3 types of Vrittis - Analysed.
- Brahman = Free from both.

शमितगु :

- In which all products of Gunas are resolved.
- शाश्वतं - Eternal
- शान्त - Reargue / Tranquil
- Advaitam Chaturtham Turiyam Padam described. Ekam One.

What is that Brahman? I Myself 'Nididhyasanam' Sloka :

- समाधौ - Nirvana Shatakam
- Meditate as self - Glory - Then Arrogant ego has no glory - Then Arrogant.
- For every Glory it has 10 Weakness - Therefore Arrogance.

Definition of Ego :

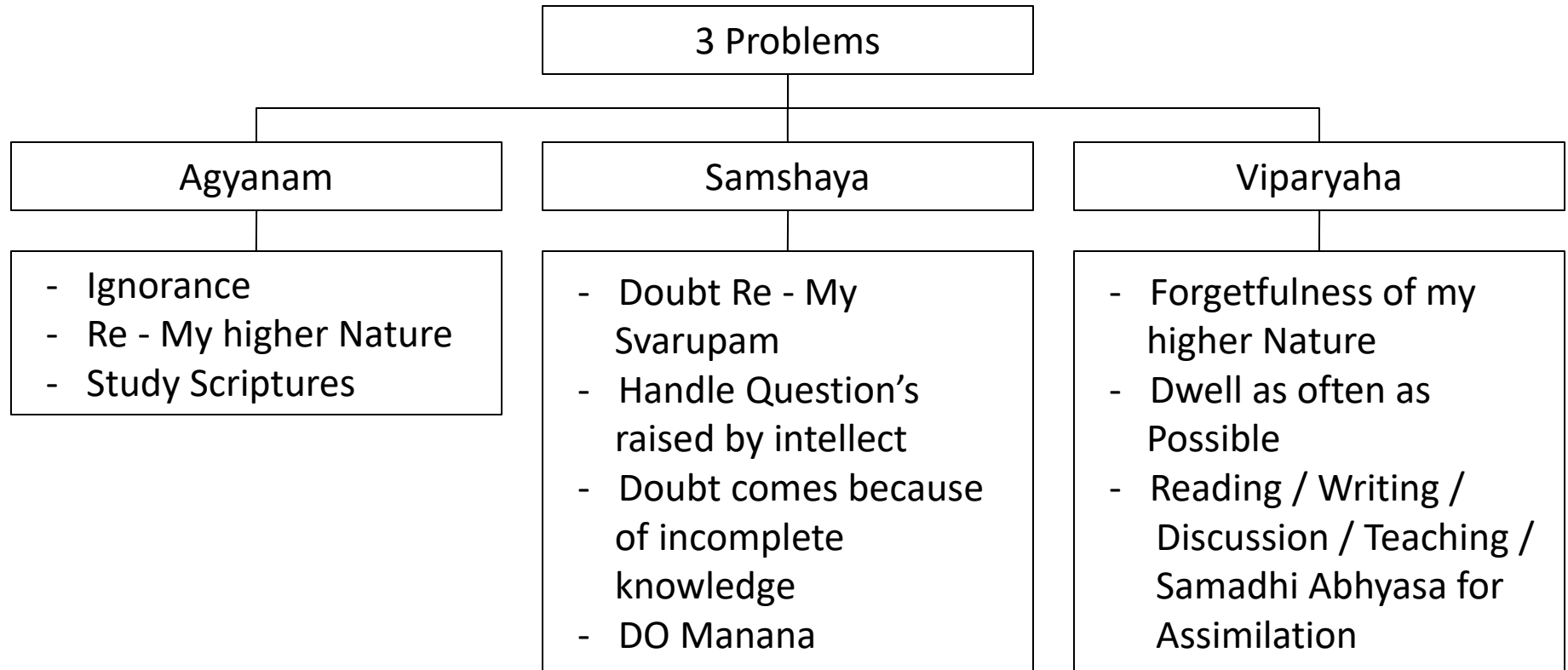
- Chaitanya Pratibimba Sahita Shariram (Doesn't have Glory)
- Glory belongs to Chaitanyam, Ayam Nitya / Shudha / Sarvadhara = Wisdom.

Lecture 130

1) Mind is a problem of Samsara, therefore one has to handle Mind.

2) Mind has 3 fold problems :

- If taken care of, it is a blessing Mind.



- Assimilation to avoid forgetfulness, invoke features of my higher Nature so, That lower nature becomes insignificant.
- So that problems don't occupy mind too much.
- Problems should be dealt with and Should not become obsession / Preoccupation of Mind.

Don't allow Mind to think :

- Preoccupation caused when Smaller I is Dominant.
- Putting it in its place is Assimilation.

Verse 412 :

समाहितान्तःकरणः स्वरूपे
विलोकयात्मानमखण्डवैभवम् ।
विच्छिन्द्वि बन्धं भगवन्धगन्धितं
यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ 412 ॥

*samāhitāntaḥkaraṇaḥ svarūpe
vilokayātmānamakhaṇḍavaibhavam |
vicchinddhi bandham bhavagandhagandhitam
yatnena puṁstvam saphalīkuruṣva || 412 |*

With a controlled mind, in Samadhi, see in you own self the Atman of undying Splendour. Cut off your bondages which have been Strengthened by the impressions of your previous births and successfully Strive to realise the fulfilment of a human birth. [Verse 412]

Think of Atma in tranquil Mind :

- Seeing is Appreciation / Invocation / Recollection of your higher nature, revealed during Sravanam.

Akhandam :

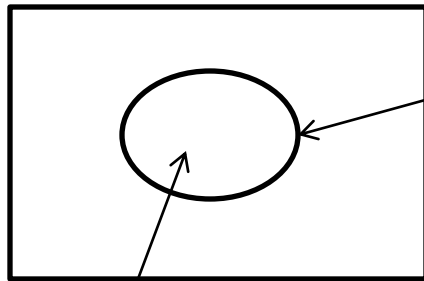
- Whose glory is limitless, Srishti, Sthithi, Layam - Glories of Atma.
- Mei Eva... Layam Vapi

See your Glory Where?

- In your mind which is made tranquil / Focused in 'Mananam'.
- Samadhi State in which Absorption, takes place, 100% mind is Available for any Job... Listening Skill....

Samadhi = 100% mind for job at hand :

- Having invoked higher nature, forget bonds, belonging to lower 'I' / Ego 'i' Break bondages / Chain of ego.
- Ego = Arrogance
= Anatma and Reflecting Consciousness
- Live Anatma = Ego
- Pratibimba Chaitanya Sahita Anatma
- Don't be interested in Anatma or reflection in Anatma, Be interested in Original Consciousness.



Reflection of Original Consciousness ← Invisible, Subject

- World seen in this reflection ← Object

Reflection :

- Merges in Original Consciousness / Brahman like darkness resolves into Sunlight.
- **What is Seen is Drishyam Anatma.**
- **Seer is Atma.**

Why Should you break Ahamkara Bond?

- Because Ahamkara has foul Smell / Thinking, Smell of Raaga / Dvesha / Kama / Krodha / Belonging to Sukshma Shariram.
- Bava Gandha = Samsara Gandha, Tinged with Impurity of Samsara.
- Drop Ego - Make your human birth fruitful / Meaningful.

Keno Upanishad - Eha Ched Avedi :

- If you gain this knowledge, life is Meaningful if not, infinite loss.

Verse 413 :

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ 413 ॥

sarvopādhivinirmuktam saccidānandamadvayam |

bhāvayātmānamātmasthaṁ na bhūyaḥ kalpase'dhvene || 413 ||

Meditate Upon that Atman which is your self, which is beyond all limitations, which is existence knowledge bliss absolute and Non-dual. Never will you come under the Sway of births and deaths. [Verse 413]

- For making life fruitful, invoke higher Nature... More you dwell, less Significant is lower Nature.
- That Atma free from all Relationships.
- Any relationship belongs to Ego only more you dwell on relationships, more you are in ego / Level.
- Relationship with things / People / Situations....

Invoke Asanga Svarupam :

- Upadhi = Sthula / Sukshma / Karana Sharira which is Appreciated in the mind.
- Atma can be Recognised only in ones own mind.
- **I can understand Atma only in my mind as witness 'Consciousness' of presence of thoughts and Absence of thoughts.**
- Chitta Vritti Bava / Abava Sakshi Rupena Atma, Located is the Mind.
- Antahkarana Sakshi Rupena Vartamanam - Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Sub-conscious mind also gets flushed out of Ego Oriented thinking.
- Ego Oriented thinking becomes weaker, Past / Future / Present w.r.t Ego Only.
- Less bothered about future / Next birth, Ego looses Battery.

Who is charging Ego Battery? I

- Stop Peddling cycle - Therefore no rebirth.
- You will not be fit for Punar Janma.

- Fitness of next birth caused by obsession of next birth - Mundak Upanishad :

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्विहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

kāmānyaḥ kāmāyate manyamānaḥ sa kāmabhirjāyate tatra tatra |
paryāptakāmasya kṛtātmanasvihaiva sarve pravilīyanti kāmāḥ || 2 ||

Whoever longs for objects of desire, brooding over them. They are born here and there for the fulfilment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realised the self, His Desires Vanish even here, in this life. [3 - 2 - 2]

- Person dies with unfulfilled desires - Ego survives...

Kama is water of crystallisation :

- When Kama is there - Ego becomes powdery.
- When no more desire, ego loses its binding force - Thinking gum goes.
- Ego - Dissolved into 'Mananam' - Samashti Ishvara.
- You will become unqualified for repeated journey of Samsara / Ineligible

Verse 414 :

छायेव पुंसः परिदृश्यमान
माभासरूपेण फलानुभूत्या ।
शरीरमाराच्छववन्निरस्तं
पुनर्न संधत्त इदं महात्मा ॥ 414 ॥

chāyeva puṁsaḥ paridrśyamāna-
mābhāsarūpeṇa phalānubhūtyā |
śarīramārācchavavannirastaṁ
punarna sandhatta idaṁ mahātmā || 414 ||

Once the body has been cast off like a corpse, the wise man does not attach himself to it, though, like man's shadow, it is still Visible, owing to the effects of past actions. [Verse 414] ¹⁴⁷³

- By invocation of higher I, lower I - Less significant.
- Preoccupation with ego less, body - Integral part of ego - Becomes less significant.
- As seeker he gave importance for Jnana Prapti...
- Once person gained Moksha, body required neither for material / Spiritual goal... It has served its purpose.
- Body is creation of Lord - Not my property.
- Attachment to property gone - Take care of body till Prarabdham is exhausted.
- Body negated / Disowned / Disidentified / Disclaimed.
- No more claim as body myself.
- Disidentified - Psychological distancing done from body.
- Body like corpse - Once life gone.
- Wife afraid - Body is false / Fake expression of higher self.
- Pratibimba Chaitanyam / Appearance / Imitation / Mithya / Abhasa.. False i.

Ego has Consciousness of Atma	Original I has 'Consciousness'
Pratibimba Chaitanyam	Consciousness of Atma is Bimba Chaitanyam

Ego :

- Masquerading as real I, imitation, throw it...
- Like Shadow / Fake / Unreal resembles Original.

Shariram : How to disown lower I?

- Only when you get superior
- By enjoying benefit of knowledge
- By owning Poornatvam - Ready to disown dirty Apoorna Aham.
- Before owning Poorna Aham, Apoorna Aham is better than nothing.
- Atma = Dipped in syrup of Ananda
- After enjoying good food - Never values bad food.
- Similarly Jnani can never value worldly pleasures - Mahatma / wise person who has enjoyed.
- Atma Ananda will not revert to this ego / Body once again.
- Rejected body he doesn't take to again.

Verse 415 :

सततविमलबोधानन्दरूपं समेत्य
त्यज जडमलरूपोपाधिमेतं सुदूरे ।
अथ पुनरपि नैष स्मर्यतां वान्तवस्तु
स्मरणविषयभूतं पल्पते कुत्सनाय ॥ 415 ॥

*satatavimalabodhānandarūpaṁ sametya
tyaja jadamarūpopādhimetaṁ sudūre |
atha punarapi naiṣa smaryatāṁ vāntavastu
smaraṇaviṣayabhūtaṁ palpate kutsanāya || 415 ||*

Eternal, unsullied, knowledge-Bliss thus realising the Atman, fling far away this body which is inert and filthy. Then think of it no more, for a thing vomited brings disgust to the mind when remembered. [Verse 415]

- Having come to Ananda Atma Nature of Consciousness / Pure Always / Eternal - Throw away - Reject lower I - Jada Mala Rupa Upadhi.

Atma	Ego / Body
<ul style="list-style-type: none"> - Bodha Rupam - Pure - Vimalam - Ananda Rupam 	<ul style="list-style-type: none"> - Jada Rupam - Malam - Dukha Rupam

- Psychological distancing - Freedom from obsession with body.
- After rejection never look back / Recollect / Dwell / Remember.
- Like vomit - Not seen / Got Vairagyam from body - Disgust / Aruvarappam.
- Don't dwell on Samsara which you have rejected.

Verse 416 :

समूलमेतत्परिदाह्य व वह्नौ
 सदात्मनि ब्रह्मणि निर्विकल्पे ।
 ततः स्वयं नित्यविशुद्धबोधा-
 नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ 416 ॥

samūlametatparidāhya vahnau
sadātmani brahmaṇi nirvikalpe |
tataḥ svayaṁ nityaviśuddhabodhā-
nandātmanā tiṣṭhati vidvārīṣṭhaḥ || 416 ||

Burning all this, root and all, in the fire of Brahman, the eternal, absolute self, he who is truly wise remains alone, established as the pure Atman, eternal knowledge-Bliss. [Verse 416]

Brahmavit :

Paraha	Vareeyam	Varishtah
Samshaya and Viparyaya Bavana	No Doubts	No Habitual Obstacle

- Burnt Ego / Along with Root - Agyana Sahita Ahamkara burnt in fire of Atma Jnanam.
- Root of Ego = ignorance, Ego = Asad Atma - Lower I / Fake
- Sad Atma = Brahman = real I = Divisionless.
- In Knowledge of Atma, wise has burnt Ego Along with root.
- Thereafter he remains in form of Ananda Atma.
- He is Nature of Happiness / Pure Awareness, which is eternal.
- Nitya Vishudha Chaitanyam
- Nitya Ananda Chaitanyam = Jeevan Mukti.
- Result of 'Nididhyasanam' - Abhyasa - Leads him to this State of mind.
- He remains in form of Ananda.

Verse 417 :

प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोरिव स्रक् ।

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ 417 ॥

prārabdhasūtragrathitam śarīram

prayātu vā tiṣṭhatu goriva sraḥ |

na tatpunaḥ paśyati tattvavettā-

'nandātmani brahmaṇi līnavṛttiḥ || 417||

This body is woven from the fibre of Prarabdha, and the knower of truth is not concerned whether it drops off or remains, as the garland Around the cow's neck, for his thoughts are reposed in Brahman, the quintessence of bliss. [Verse 417]

Jnani's attitude towards body :

- Let law of Prarabda take its own course.
- Audanseeyam = Neutrality to body.
- Shariram - Not governed by his desire.
- Body kept together by Prarabda string, Keeps body from disintegrating.
- Body = Comparable to Go Mala on cow's head.
- Cow doesn't want picture taken / Doesn't recognise / Presence / Absence of mala - Doesn't make difference to cow.

Lecture 131

Transformation in 'Nididhyasanam' :

- 1) Atma / Sakshi Rupa I Revealed by Shastra becomes dominant because of repeated Abhyasa
 - Invocation Small 'I' / Ego Individuality Less dominant / Insignificant, Has Sufficient existence for transaction but not dominant to be Samsara.
- 2) Father I / Husband I / Employer I / Invoked Personalities dominant and that preoccupies mind because of Problems - Hovers in mind.
 - Other personalities - Don't remember role, because no problem.
 - Creates problems / Obsession for transaction personality invoked.
 - After transaction, no worry / Hurt / Anxiety.
 - Dominant I - is I - Revealed in Shastra which owns up Atma.
- 3) Attachment to physical body connected to ego I - Goes.
 - Body seen objectively according to laws of Lord.
 - Body not seen as per my agenda / Programs in life / Jobs to be done / Completed / subjective view of body.

Jnani's view :

- Body comes into existence by force of Prarabda.
- Has to go through Sukham / Dukham even if doctor says - Few hours!
- प्रारब्धसूत्रग्रथितं - Body tied to Prarabda string.

- Indebted to world / Society / Family determined by Prarabda.

This is law of Karma :

- 4) Like Garland put on cows neck, Cow not proud - Worried.
- Detached from ones body, is benefit of /Nididhyasanam' - Raaga / Dvesha Nasti.

Verse 418 :

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोर्देहं पुष्पाति तत्त्ववित् ॥ 418 ॥

akhaṇḍānandamātmānaṁ vijñāya svasvarūpataḥ |

kimicchan kasya vā hetordehaṁ puṣṇāti tattvavit || 418 ||

Having known the Atman which is unbroken bliss, to be his very own self, with what motive or for whom is the body to be cherished by the knower of truth. [Verse 418]

2 Factors for Survival of body :

- a) To Maintain law of Karma / God - Exhaustion of Punya / Papam.
 - God Interested to protect body - Universal order.
- b) Individual wants to protect body Deliberately.
 - Animal instinctly Protects - Not for Prarabda
 - Exhaustion - which is concern of lord.
 - For Accomplishment of his Purushartha goals, Artha, Kama, Moksha, Dharma.

c) Jnani :

- Has no Purushartha to Accomplish because Mumukshu lost interest in Dharma / Artha / Kama Because of Vairagyam.
- Came to Shastra for Moksha.

Om Bhadram Karnebhih :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।
व्यशेम देवहितं यदायूः ।

Om Bhadram Karnnebhih Shrnnuyaama Devaah |
Bhadram Pashyema-Akssabhir-Yajatraah |
Sthirair-Anggais-Tussttuvaamsas-Tanuubhih |
Vyashema Devahitam Yad-Aayuh |

Om, O Devas, May we Hear with our Ears what is Auspicious, May we See with our Eyes what is Auspicious and Adorable, May we be Prayerful (in Life) with Steadiness in our Bodies (and Minds), May we Offer our Lifespan allotted by the Devas (for the Service of God), [Verse 1]

Mamangari :

- Let body / Sense organs be healthy.

Understood :

- Nitya Mukta Svarupa Atma Poorna - Svarupa / Indivisible / As his Real higher Svarupam.
- Why no interest in Dharma / Artha / Kama.
- Because Moksha includes finite goals - Fine pleasures included in infinite Ananda.

Gita :

यावानर्थ उदपाने
सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु
ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē
sarvataḥ samplutōdakē |
tāvān sarvēṣu vēdēṣu
brāhmaṇasya vijānataḥ || 2-46 ||

To the Brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

- When person has huge lake of Pure Water, will he go to bore well, Salty water.
- Body - Only means of fulfillment of desires.
- Biksha / Snanam for body to be Maintained, property of lord.
- Lord produced this According to Prarabda.
- ‘Nididhyasanam’ - Over in Verse 418 - Most Elaborate Topic.
- Verse 255 to 418 - 163 Verses Nididhyasanam Magnified only in Vivechudamani.

Verse 419 :

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।
बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ 419 ॥

samsiddhasya phalaṁ tvetajjīvanmuktasya yoginaḥ |
bahirantaḥ sadānandarasaśvādanamātmani || 419 ||

The Perfected Yogi who is a Jivanmukta, gets this as a result within and without he enjoys eternal bliss. [Verse 419]

- Dwell on teaching - Sravanam / Reading / Writing Teaching / Discussion...

Samadhi Abhyasa :

- Exclusively Spend time on teaching in Specially designed, Atmosphere on any aspect of teaching and get Absorbed.
- Assimilate Shastra and have Jeevan Mukti.

Verse 419 : Jnana Nishta Phalam :

- Sravanam = Gives Jnanam
- Mananam = Removes doubt
- Nididhyasanam = Makes Jnana Nisha

Definition Jnana Nishta :

- Teaching Available without effort.
- During Crisis / Loss of life property Health relationship...
- No effort required to access teaching = Jnana Nishta.
- Not all the time saying Aham Brahmasmi - Don't think consciously to reel out phone no.
- When required, Automatically comes.

Jnana Nishta :

- Result of Sravanam / Mananam / Nididhyasanam, Phalam = Jeevan Mukti...
- Total freedom from all Psychological problem / Because of which mind is a Burden.

State :

Samsara	Moksha
<ul style="list-style-type: none">- Ashantasya Manaha, Paraha, Mind Burden	State : <ul style="list-style-type: none">- Mind free / Entertaining Instrument- Shanta Manaha- Enlightened mind is lightened mind

- Entertainment / Sleep Drugs / Drinks / Gold / Camps / Life's / Escapism from my own mind.
- Light Mind = Jeevan Mukti Phalam of Jnana Nishta.
- Verse 419 to 471 Jnana Nishta / Sthira Pragya Lakshanam Dukeshu Anuvigna Manaha

Gita :

- 2nd Chapter - Sthira Pragya
- 12th Chapter - Parabakta
- 14th Chapter - Gunateeta

Sam Siddaha :

- One who has practiced Successfully Sravanam / Mananam / Nididhyasanam for Length of time.
- Siddha Yoginaha / Jeevan Mukta till then called Sadhana.
- For Siddhas Phalam = Ever fulfilled / Contented / Happy with himself

Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Sada Ananda - Relishes - Juice of Ananda.
- Problems continue - Family / Company / Body / Money but made insignificant in appreciation of higher Ananda.
- Escaped from earth quake, with fracture.
- In his mind, he enjoys Ananda coming from Atma (inside) and from external world.
- Atma - Not inside.. (Not in Samadhi alone) For Vedantin Ananda - inside and outside.
- Doesn't close eyes - Sparshaan - Closed eye / Open eye - Ananda.

Verse 420 :

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।
स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ 420 ॥

vairāgyasya phalaṁ bodho bodhasyoparatih phalam ।
svānandānubhavācchāntireṣaivoparateḥ phalam ॥ 420 ॥

The Fruit of dispassion is knowledge, that of knowledge is withdrawal from sense pleasures. The fruit of this withdrawal is the experience of the blissful self, and peace is the result of this experience. [Verse 420]

- 1st Person gets Vairagyam by Karma Yoga (Religious way of life)
- Entire religion for one purpose - Vairagyam.

Definition of Vairagyam :

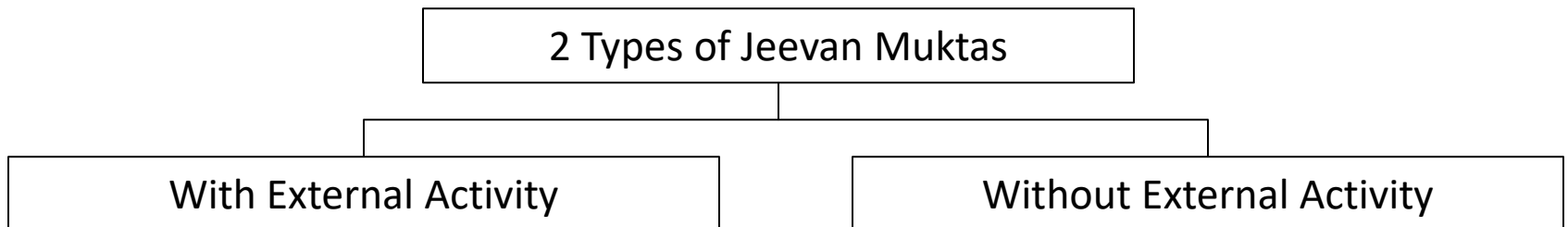
- Wisdom - World can't give peace / Security / Happiness.

2nd :

- Vairagyam should lead to Sravanam, From religion to philosophy (Jnana Yoga)

3rd :

- Jnanam leads to Uparati - Relaxation from feverish Activities of life - No huge agenda in life.
- Previously - Agenda for myself
- Now - 4th Generation
- Programming is cause for stress, Inner pressure subsides, There is inner leisure / Relaxation.



- Both have inner peace / Quietitude leisure, No Inner pressure to accomplish = Uparati Phalam of Jnana Nishta.

What is benefit of Uparati - Inner leisure?

- Benefit of inner relaxation Shanti Poornatvam... Sense of fulfillment / Accomplishment Birth Meaningful / Purposeful.

3 Tests won - Balance 2 with Shanti :

- It is state of mind / Play / Effort / Our job done.
- We have experienced Jeevan Mukti in specific fields.
- Extended to whole life = Moksha.
- Because of experience of Ananda / Because of experience of fulfillment / Trupti / Shanti / Atman Eva Atmana... (Gita : Chapter 2 - Verse 55)

Verse 421 and 422 :

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ।

निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥ 421 ॥

yadyuttarottarābhāvaḥ pūrvapūrvantu niṣphalam |

nivṛtṭiḥ paramā tr̥ptirānando'nupamaḥ svataḥ || 421||

When there are no succeeding stages, the preceding ones are useless. In a perfect series, automatic cessation of the objective world, Supreme Satisfaction and unequalled Bliss follow as a matter of course. [Verse 421]

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।

यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।

पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ 422 ॥

dr̥ṣṭaduḥkheṣvanudvego vidyāyāḥ prastutaṁ phalam |

yatkṛtaṁ bhrāntivelāyāṁ nānā karma jugupsitam |

paścānnaro vivekena tatkaṭhaṁ kartumarhati || 422||

The result of knowledge is nonchalance towards worldly sorrows. How can he who performs vile deeds in delusion, perform them again when he possesses discrimination? [Verse 422]

3 lines - One verse :

From	Benefit
<ul style="list-style-type: none">- Karma Yoga- Vairagyam- Jnanam Uparati	<ul style="list-style-type: none">- Vairagyam- Jnanam Uparati (Inner Leisure) Shanti / Fulfillment

- Each one inter – Connected, without former, latter not possible.
- Without later - Former - Worthless / Meaningless
- Without Vairagyam - Jnanam impossible
- Without Jnanam - Vairagyam Meaningless
- Jnanam and tension - No one wants



Must have relaxation

- 3 त्रम - Later
- पौर्वम - Later

Lecture 132

1) Nididhyasanam :

- Final Stage of Spiritual Sadhana.

Nididhyasanam :

- Leads to Jnana Nishta = Jeevan Mukti



Not for Sadhana but for Siddha Purusha

2) Jeevan Mukti :

- Verse 419 to 471

3) Series :

Vairagyam	Bodha	Uparati	Ananda Anubava
Detachment	Knowledge	Relaxation / Tranquility of mind	Experience of Fullness (Trupti)

All 4 Have cause - Effect relationship :

- Ananda Anubava - Not experience of Brahma.
- 3 Pairs have cause - Effect relationship

Rule :

- Without Cause Effect impossible
- Without effect Existence of cause redundant

- Without Karma Yoga Jnana Yoga Impossible
- Without Jnana Yoga Karma Yoga incomplete / Purposeless.
- Trupti Jnana Phalam Experientable..
- I don't lack anything, Kurai Ondrum illai... By Rajagopalachari.
- If latter doesn't arise - Former purposeless.

Benefit of Jnanam :

- 1) Nivritti - Restrain / Withdrawal / Inner leisure / Freedom from pressure, to accomplish for fulfilment.
- Then expectation / Pressure will be there as long as I am ignorant...
 - Feeling of incompleteness... have pressure to complete myself
 - Extroverted ambitious life... Karma is there Sukham / Dukham / Samsara.

Ends when psychological pressure goes :

- I have achieved, Aham Poornaha Asmi, to be Poornaha...
- I need not achieve worldly thing.
- Achieve only wisdom / Knowledge... Freedom from want / Stop being in rat race.

Why freedom from inner pressure :

- Inner pressure leads to earth quake / Volcano Life full of psychological pressures.
- Real contribution Starts out of contentment.

All Acharyas contributed - Born out of compassion :

- Real Service - Selfless Service
- Enjoys Ananda - Anupama Matchless
- Jeevan Mukti - Moksha / Jnana Phala Ananda experienced.

Worldly Ananda	Atma Ananda
<ul style="list-style-type: none">- Matchless / Classic- Conditional because of relationship	Svataha : <ul style="list-style-type: none">- Ananda coming from oneself- No 'Question' of losing- Wisdom based Ananda- Aham Brahmasmi Now / After 10 years

- Irrespective of physical condition / Environment.. As long as you live.

स्वतः :

- Nivritti Trupti Ananda

Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigatasprṛhaḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Incidental sorrow because of Prarabda, Becomes insignificant.
- Prarabda includes - Diseases, Calamities, Jnanam can't stop.

For Anjaneyar :

- Ocean became puddle of water.
- In Anjaneyar's perspective Rakshasas were Mosquitoes.
- For wise - Ocean of crises = Pools of water which he effortlessly faces.
- Udvega = Stress / Strain / Tension.

Anudvega :

- Freedom from stress / Strain facing Prarabdas challenges.
- Freedom from anxiety to solve problem is precondition to solve problem.

Nivritti	4 Benefit / 4 Psychology result
<ul style="list-style-type: none"> - Freedom from inner pressure 	<ul style="list-style-type: none"> - Trupti contentment - Ananda - Freedom from Stress / Strain

Verse 422 : No more Kamya Karmas :

- Jnani may not get into activity or activity will be compassion based / Not will based activity...
- No ego / Which pushed him into activity doesn't exist.

Enlightened Ego Exists :

- Before delusion / Selfish motive / Psychological motive / When not sober not is sense.
- Karmas done for Poornatvam - Gita :

मोघाशा मोघकर्माणः
मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

mōghāśā mōghakarmāṇaḥ
mōghajñānā vicētaśaḥ |
rākṣasīm āsurīm caiva
prakṛtiṃ mōhinīm śritāḥ || 9-12 ||

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

- Nishida Karmas done / Detested / Disliked by decent people done - Drunkard doesn't know - Sanyasi Drunk because of Maya liquor!

Verse 423 :

विद्याफलं स्यादसतो निवृत्तिः
प्रवृत्तिरज्ञानफलं तदीक्षितम् ।
तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ
नोचेद्विदां दृष्टफलं किमस्मात् ॥ 423 ॥

vidyāphalaṃ syādasato nivṛttiḥ
pravṛttirajñānaphalaṃ tadīkṣitam |
tajjñājñayoryanmṛgatrṣṇikādu
nocedvidāṃ dṛṣṭaphalaṃ kimasmāt || 423 ||

Turning away from the unreal should be the result of knowledge; attachment to the unreal is the result of ignorance. Such is seen to be the case of one who knows a mirage and so on, and one who does not. Else, what palpable result do the Knowers of reality gain? [Verse 423]

Samsari	Asamsari
<ul style="list-style-type: none"> - Suffers Ajnana Phalam - Mind changes all to Circumstances - Stop reliance on changing Body / Mind <p>Walking Stick :</p> <ul style="list-style-type: none"> - For learning <p>Baton :</p> <ul style="list-style-type: none"> - Nothing happens if Baton falls 	<ul style="list-style-type: none"> - Enjoys Jnana Phalam - Benefit of knowledge - Not running after Mithya Anatma - Not Obsessed with / Not Psychologically / Depending on Anatma - Jnanam converts Walking Stick to Baton

Conversion :

- Add to glory / Revel in independence not dependence.
- Not reliance on Mithya Anatma - Nivritti.
- Nivritti - Dictionary meaning withdrawal
- Cessation of psychological dependence.
- Ajnana Phalam - Pravirti - Reliance on Mithya Anatma / Obsession / Craving.

Example :

- Mirage water - Not real water - Mithya Jalam.

Jnani	Ajnani
<ul style="list-style-type: none"> - Knows its Mithya Jalam 	<ul style="list-style-type: none"> - Things its Satya Jalam - Runs After Dear / Mriga Trishna

Desire of deer :

- Deer Mistakes Mirage water and Runs.
- Where it Stands - No Water - Looks forward and runs - Dies.

Jnani	Ajnani
<ul style="list-style-type: none">- Has compassion- No Pressure- Nivritti- Mriga Trishna is Mithya - Knows Mirage water is false	<ul style="list-style-type: none">- Running after Mithya Vastu- Plans 1215 Fulfillment

Vedanta :

- Anatma world is Mriga Tishtitam
- Accomplishments / Dharma / Artha / Kama
- Preyas pursuit

Sreyas = Atma / Moksha :

- Real water - Quenches Agyana pressure, Pravritti / Nivritti seen.
- Independence from Anatma, Is result of Jnanam.
- Independence is Drishti Phalam - Other results imaginary.
- Visible result = One runs after - Stress / Strain tense.
- One stands - Embodiment of inner leisure / Smiling.

Verse 424 :

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ 424 ॥

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ 424 ॥

When the knots of ignorance in the heart have been totally destroyed, what natural cause can prompt a man who is averse to sense pleasures, to egocentric action? [Verse 424]

- Samsara = Running after mirage water.

2 Fold Pain :

- Thirst not quenched futile.
- Gives extra thirst.
- Behind is flowing tap water
- Pravritti is Samsara
- Pravritti caused by his desire of water
- Pravritti is ignorance of fact = Real water elsewhere

Samsara : I am ignorant of fact :

- 1) Poornatvam is myself
- 2) Have sense of Apoornatvam
- 3) Kama = Missing love / Companionship.

I Run After : Cycle of 4 Problems :

1	2	3	4
Agyanam	Apoornatvam	Kamaha / Ichha	Pravirthi

Called Samsara - 2 Fold pains

Wont get Poornatvam outside

Tired

Jnana :

- Agyanam gone
- Sense of Apoornatvam gone
- Desire for Poornatva gone
- When Pravritti / Activity gone - Without inner Stress, it is called Nivritti - Moksha.

1st :

- Agyanam destroyed by Jnanam

2nd : Hridaya Granthi :

- Knot of heart Sense of Apoornatvam / Self misconception.
- Instead of saying Aham Apoornaha
- Say - Aham Apoornaha - Sense of inadequacy - Adhyasa / Pravritti = Brahma Sutra introduction.

Brahma Sutra :

- All problems - Because of sense of Apoornatvam.
- Apoornatvam is not cause of problem.
- Sense - I am Apoornaha is nonsense.
- When 1 and 2 is destroyed completely
- Ichcha Nasha takes place - Kama = Desire for Poornatvam.

When will be complete?

- There is no cause for Pravritti when 1, 2, 3 is gone - He is Mukta.

Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānurvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

Lecture 133

Verse 424 :

- 1) How Samsara rises in Ajnani and is absent in Jnani
- 2) Ajnani - Hridaya Granthi – Self error caused by self ignorance.
 - Self mistake caused by self ignorance.
 - Fact = I am Limitless - I don't know(Mistake)
 - I am limited = Hridaya Granthi - Knot in heart of Ajnani.

1st :

- One error arises in mind
- There is struggle to make myself limitless.

2nd :

- Ichha / Kama - Desire comes
- Struggle to make me limitless is called Kama.

Kama expresses as follows :

- I will be complete by getting TV / Car / House / Children / Movie / Dinner.
- Desire to complete myself - Kama / Ichha
- What I desire Varies - Ichha remains.

- 1) Ignorance
 - 2) Leads to error
 - 3) Leads to desire
 - 4) Leads to Activity
 - 5) Pravirthi / Struggle / Samsara / karma Phalam
 - 6) Sukham / Dukham
 - 7) Punar Janma.
- What is Moksha - Nivritti - Parama Trupti end of all Struggle.

Vidwan :

- Ignorance - Destroyed by Jnanam.

Error	Desire	Desire to complete	Pravirthi
- 1 st Floor goes	- Ichha - 2 nd floor goes	- Exists for Ajnani	- No Force persuades him to Act

Jnani :

- Doesn't have desire promoted / Completion / Kamya karma is not there.
- Loka Sangrahame Vapi - Compassion born activity arises not for sake of fullness but out of fullness - Therefore non-binding.
- Ocean full whether rivers join up or not / Dry up - Binding activity = Samsara.

Verse 425 :

वासनानुदयो भोग्ये वैरागस्य तदावधिः ।
अहंभावोदयाभावो बोधस्य परमावधिः ।
लीनवृत्तैरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ 425 ॥

vāsanānudayo bhogye vairāgasya tadāvadhiḥ |
ahambhāvodayābhāvo bodhasya paramāvadhiḥ |
līnavṛttairanutpattirmarīyādoparatestu sā || 425 ||

The culmination of dispassion is when the sense objects do not excite desire anymore. Supreme perfection of knowledge is when there is no egoistic feeling. The peak of self withdrawal is reached when the thoughts which have been merged manifest no more. [Verse 425]

- Jnana Nishta - Jeevan Mukta Enjoys in full measure.
- Vairagyam - Dispassion
- Bodha - Knowledge
- Uparati - Non Extrovertedness / Quietitude
- Sadhaka - Also have Vairagyam.

Jnana Nishta Vairagyam	Sadhak
- Degree / Intensity of Vairagyam	- Fragile Vairagyam - Wants to give up Addiction in mind

- If others offer coffee - Shouldn't be tempted! Then total freedom from Vasana
- Even if nobody is watching and temptations are there - I Say no = Vairagyam
Avadhi(Climax w.r.t Sense objects)

What is height of Knowledge?

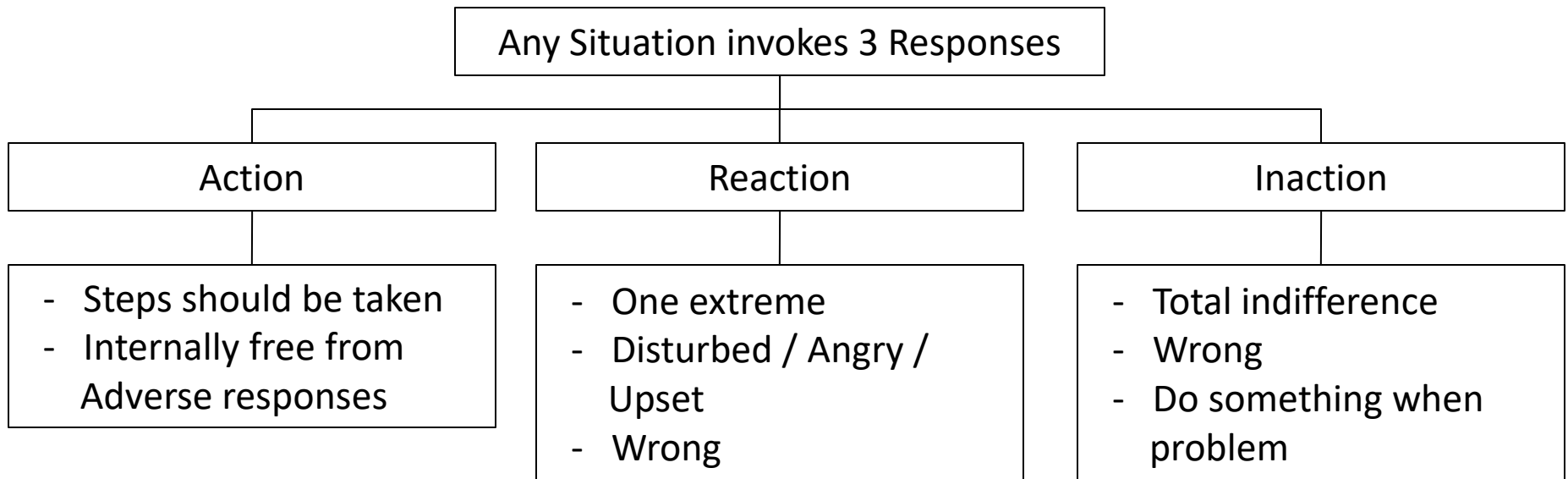
- Aham Brahmasmi reaches height
- When Aham Dehosmi never Arises Strongly(Father / Husband Ego)

Functional Ego :

- When Raaga Dvesha causing Ego never Arises, Vedanta Understood
- I am Mukta Svabava
- When Crises comes, Samsari I comes.

Height of Knowledge :

- In Crisis Samsari I - Doesn't come Action is there in Crisis.
- Reaction is not there - Deep Mental, disturbance = Reaction!!



- Aham Bava based disturbances not there - Binding ego doesn't arise.
- Functional ego rises - For Vyavahara to identify Chappal after class.

Binding ego absent :

- Non Arising of binding ego I, height of knowledge - See face!
- Binding ego - Produces moha / Raga / Swollen face / Gloomy face.
- Functional ego / Cheerful face

Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

Height of Uparati :

- Resolution of Extrovertedness / Pravirthi / Feverish Activity / Activity with Anxiety Stress - Strain.
- Non Emergence of feverish Activity once Again = Addiction / Work holism / Withdraw for Sometime.
- Sanyasa - Bondage - Go to another Ashrama for Rest.

- Never go to binding Pravritti - Ready to drop anything anytime.
- Binding activity should never arise again.
- If one has superlative state - Of all 3 - He is Jnana Nishta.

Verse 426 :

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥ 426 ॥

*brahmākāratayā sadā sthitatayā nirmuktabāhyārthadhī-
ranyāveditabhogyabhogakalano nidrālurvadbālavat |
svapnālokitalokavajjagadidam paśyankvacillabdhadhī-
rāste kaścīdanantapūṇyaphalabhugdhanyaḥ sa māṇyo bhuvī || 426 ||*

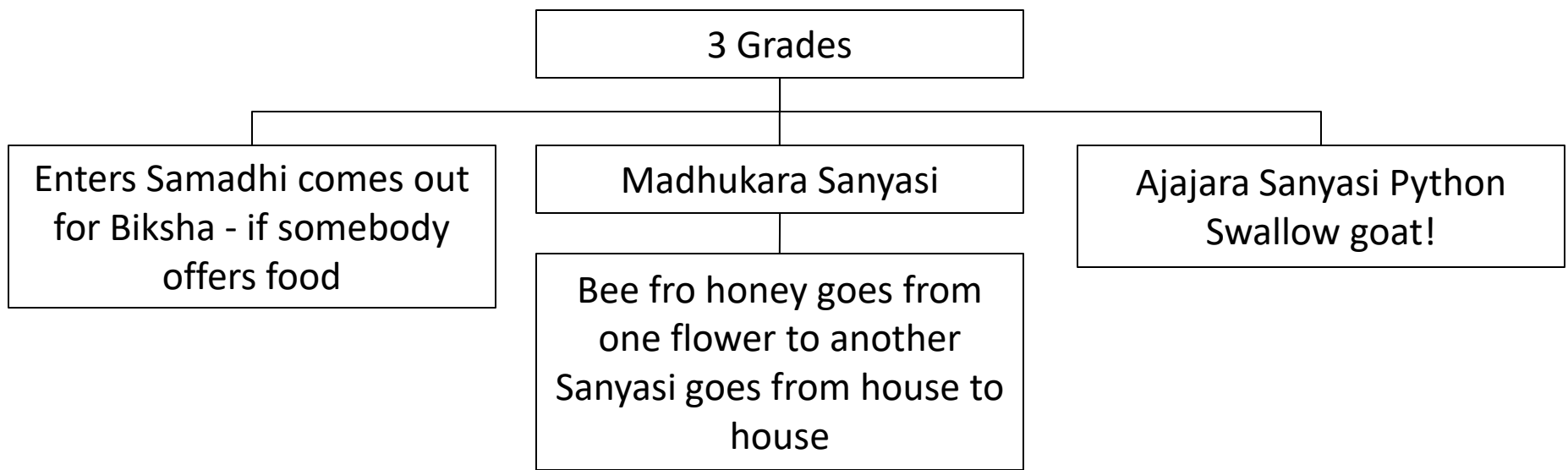
On Account of constant absorption in Brahman, freed from the sense of reality of external objects, only seemingly enjoying them when offered by others, like one sleepy or like a baby, perceiving the world as one seen in a dream and recognising it only now and then, such a man is indeed rare. He is the enjoyer of the fruits of untold merit and is truly held blessed and revered on earth. [Verse 426]

Jnani :

- Because of Prarabda - Doesn't come to Activity, passive.
- No Gradation in liberation Knowledge - Aham Apoornaha.
- Absorbed in teaching - Samadrishta Jnani

Yoga Vasishta :

- Samadrishta Jnani - Depending on Prarabda.



(1)	(2)	(3)
- Getup Themselves	- Someone goes and Wakes up	- Always in Samadhi... - Doesn't come up even if Someone wakes up - Remains in forms of Brahman - Entertains only Aham Brahman Vritti, No Loka Sangraha / No Loka

Never think of Anatma :

- Our Purushartha - Keep knowledge Alive let Prarabda take care.
- World like dream seen, Svapna Prapancha.
- Therefore don't get over obsessed - Mithya.... You are not going to convert world into heaven.
- Don't allow Raaga / Dvesha to rise in your mind.

- Mind absorbed in Sat / Adhishtana / Own Svarupam - Indifferent to Mithya.

Gita :

- Others - Pashyan.. Activity / inactivity - Doesn't prove wisdom Enjoyer of Anantha Punyam.
- Punyam - Standard of measurement of Ajnani.

Wealthiest :

- Our focus on right understanding - Not Samadhi - which is incidental - Not obsessed with Samadhi - Sravanam / Mananam / Nididhyasanam - Important.

Verse 427 :

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ 427 ॥

sthitaprajño yatirayaṁ yaḥ sadānandamaśnute |

brahmaṇyeva vilīnātmā nirvikāro viniṣkriyaḥ || 427 ||

That man of Steady wisdom, having merged himself in Brahman enjoys everlasting bliss, without modification or activity. [Verse 427]

- One who has gone through Sravanam / Mananam / Nididhyasanam.
- Becomes Sthirapragya - Samadhi Abhyasa - One type of 'Nididhyasanam' - Treading 1 hour.
- Focus required otherwise will forget Sanyasi - Yathi - Committed Seeker.
- Whose mind remains in Brahman - No Forgetfulness.
- Nirvikara Mind - Tranquil minded. Nishkriya at body level, no feverishness.
- Benefit always Poornaha - Complete in himself.

Lecture 134

Verse 417 :

- Phalam of Sravanam / Mananam / Nididhyasanam - Sthirapragya.
- Pragya = Wisdom
- Sthira = Firm

Firm Wisdom gives full Phalam :

- Freedom from 2 fold obstacles.

Lamp lighted	Guru
<ul style="list-style-type: none">- Covered by Black cloth- Lamp burning but doesn't light- Don't receive Andhakara Vritti	<ul style="list-style-type: none">- lights knowledge in the mind of Student- Students mind has gloom / Darkness of Samsara

- Doubts efficacy of Vedanta Depression / Anxiety / Fear not gone.
- Because of obstacles in from of intellectual / Lack of conviction / Emotional obstacle.
- 2 Fold blocks - 2 Black cloth.

Therefore 3 fold Example :

Sravanam	Mananam	Nididhyasanam
<ul style="list-style-type: none">- Lights Lamp- Pragyā / Wisdom through Sravanam	<ul style="list-style-type: none">- Removes lack of Conviction- Can't believe- Buddhi rational	<ul style="list-style-type: none">- Addiction to Habitual Anger / Depression / Anxiety- Have withdrawal Symptom if they disappear

“Sthira” through - Mananam /
Nididhyasanam firm wisdom = Pratibanda
Dvaya Rahita Pragyā

- Wisdom = Sthira Pragyā - Long one who has Sthira Pragyā...
- Benefit of Sthira Pragyā = Jeevan Mukti.

Verse 428 :

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ 428 ॥

brahmātmanoh śodhitayorekabhāvāvagāhinī |

nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate |

susthitā'sau bhavedyasya sthitaprajñah sa ucyate || 428 ||

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is known as a Man of steady wisdom. [Verse 428]

- Sthira Pragya / Sthita Pragya = knowledge / Wisdom not experience.
- Only Phalam of knowledge Shanti / Trupti.

वृत्ति :

- Thought modification = Know pot
- In mind = Ghata - Akara Vritti.
- Antaranga Parinama - Relevant modification in mind.
- Shabda Pramanam - Brings modification in mind - Not in Atma(Which is Nirvikara)
- Pratyaksha / Anumana / Upamana / Shastra Pramana... Produces Chitta Parinama = Vritti in Buddhi.
- Self knowledge requires Buddhi - Can't transcend Buddhi.
- Eshunu Atma Chetara Veditvyaha, Manasa Eva Veditvyam...
- Sadhana Chatushtaya Sampatti Buddhi required - Shabda generates Atmakara Vritti...
- Anathamkara Vritti
- Chinmatra - Vritti - Pragya - Related to Atma
- Pure Atma.. Nirvikalpa = Divisionless Vritti.

What is Vritti related to?

- Vritti Grasps oneness Avagahini(Grasping)
- Ghattakara Vritti Grasps Ghataha - Called Ghata Jnanam - Intellectual Grasping.

- Every Vritti grasps in the form of knowledge.
- Every Vritti Grasps physics in the form of matter
- Every Vritti grasps understanding / Cognition / Knowledge.
- Avaga - Go to see and seeing depth

Oneness Between Jivatma / Paramatma :

- Jivatma / Paramatma - Aykatmana Prakashaka Vritti, Reveals oneness of Jivatma / Paramatma.
- Jivatma / Paramatma Aikyam possible only if you remove Upadhi
- Reflecting Media
- Paramatma has macro reflecting Upadhi medium Samashti Upadhi.
- Jivatma has Vyashti Upadhi
- If you keep Upadhi - Can't see Aikyam - Oneness.
- Therefore Jivatma and Paramatma should be separated from their Upadhi.

What left behind is Atma :

- Jivatma - Minus individual Shariram = Atma
- Paramatma - Minus Samashti Shariram = Atma
- Minus Upadhi - Adjective of 'Jivatma' - Jeevaha
- Adjective of 'Paramatma' - Parama.

What's left One 'Consciousness'

- Separated from Upadhi - Oneness revealed
- Separated from reflecting medium - Body / World revealed Jahad /Ajahad.
- Separating by method of Baga Tyaga Lakshana.
- Revealing Vritti = Pragya - wisdom.
- Brahman Jnanam = Vritti Jnanam / Involves mind.

Sthira :

- How Vritti Jnanam generated by Mahavakya Sravanam.
- Sravanam = Systematic study of scripture
- Vritti Parinama = Jnanam
- That knowledge should be allowed to bloom from mind.
- Mind in darkness if gloom continues
- 2 Fold Pratibanda to be removed.

By asking intellect :

- Why you don't accept this knowledge? Why you not convinced?
- Cloth removed = Mananam
- Requires life of Nididhyasanam - Removes emotional weaknesses / Your erroneous zones - Sky is the limit.
- Sadhana Chatustaya Sampatti and Poornata Prapti = Vedanta.

- Pragma - Wisdom seems to become bright.
- Full moon bright at midnight.
- Obstacle in form of sunlight is receding.
- Jnanam seems to become brighter - Have more experience of Jnana Phalam.
- Shanti / Trupti / Non-wanting Mind / Poornatvam.
- Person called Sthirapragya.

Verse 429 :

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ 429 ॥

yasya sthitā bhavetprajñā yasyānando nirantarāḥ |
prapañco vismṛtaprāyaḥ sa jīvanmukta iṣyate || 429||

He who has Steady wisdom, who experiences endless bliss, who has forgotten the phenomenal world, he is considered a Jivanmukta. [Verse 429]

- Sthira Pragma alone Jeevan Mukta, other than knowledge wisdom - Nothing Required to enjoy freedom, knowledge is power.
- When wisdom firm, Obstacle free - Converted into conviction, you need not convince anyone.

Doubt lovers Many :

- Therefore convince your intellect convince others.

When you are Clear :

- Don't care whether others Accept or not, constantly enjoys Ananda / Poornatvam - Wisdom based not setup based Poornatvam.
- Wisdom based Poornatvam permanent because, Wisdom can never go Away.
- Knowledge 2 and 2 = 4 in Rich / Poor time / healthy / Sick
- I am Brahman - When body healthy / Sick Poornatvam is wisdom based.
- Doesn't fluctuate in Any condition.

Wisdom based Ananda	Son / Health based Dukham May be there
So Big	Anatma Based insignificant Adibutam Star in Sky

- Not Absent - Their power overpowered by Sunlight.
- Prarabda Janya Dukham will come for Jnani like Stars, in presence of Sunlight as Good as no there - For cold world .

Chants Mrithyunjaya Mantra :

ॐ त्र्यम्बकं यजामहे
सुगन्धिं पुष्टिवर्धनम्
उर्वारुकमिव बन्धनान्
मृत्योर्मुक्षीय मामृतात् ॥

Om Try-Ambakam Yajaamahe
Sugandhim Pushti-Vardhanam
Urvaarukam-Iva Bandhanaan
Mrtyor-Mukssiiya Maa-[A]mrtaat ||

Om, We Worship the Three-Eyed One (Lord Shiva), Who is Fragrant (Spiritual Essence) and Who Nourishes all beings. May He sever our Bondage of Samsara (Worldly Life), like a Cucumber (Severed from the bondage of its Creeper), and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature. [Verse 1]

World forgotten - Mithya :

- Now Satyatva Buddhi replaced by Mithyatva Buddhi.
- Watching movie... Generates emotion for 2 hours
- Come out - Lost importance - Because heroine survives with Mithyatva Buddhi - Have emotions.
- Jeevan Mukta goes through emotions but no hang over after event.
- Others - Traumatized because of experience dwell and cry... As good as forgotten = Jeevan Mukta.

Verse 430 :

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ 430 ॥

līnadhīrapi jāgarti jāgraddharmavivarjitaḥ |

bodho nirvāsano yasya sa jīvanmukta iṣyate || 430||

He who has merged himself in Brahman, yet is alert, but without the characteristics of wakefulness, whose knowledge is free from desire, he is considered a Jivanmukta. [Verse 430]

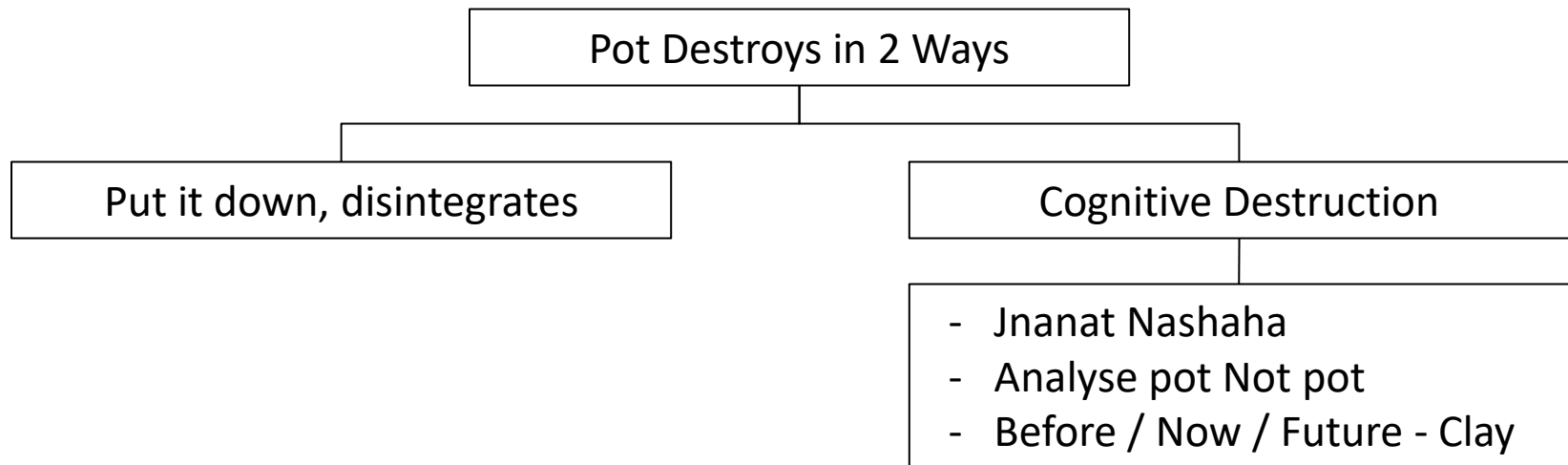
- Technical definition of Jeevan Mukta - Very much Awake and at Sometime has resolved / Dissolved mind.

Puzzle :

- Normally when mind resolved in Sushupti - It is called Layaha, no waking.

Wise :

- Aware but at same time mind resolved / Resolution of 2 types - Destroy / Resolve a thing.



- Clay with new form = Named pot.
- No Substance called pot
- Destruction through Falsification, Substantiality based destruction.
- In Vedanta, Destroy everything by knowledge.
- By Removing Substantiality - Reducing world to Nama.... World Minus from = Word.

Vedantin :

- Mind is also Brahman - The substance
- There is no mind other than Brahman
- Destroyed pot / World by knowledge.
- Intelligence continues to use world / Mind / Pot and at the same time says there is no pot only Brahman.
- Jnani - Uses loving / Compassionate - Beautiful mind / Generous / Simple mind.
- Never resolves mind by sitting in one place, Pashyan / Shrinvan / No Mind.
- Resolves mind into Brahman - Keeps Awake.

Resolves	Keeps Awake
Leeyate	Means used mind

Jagrat Dharma Samsara Varijetaha :

- Aware and uses mind but doesn't have Samsara caused by mind.
- Others keep mind in transaction and even transaction headache.
- Samsara caused by waking mind is not there.
- Because mind by itself not problem - if so, he has to destroy mind.
- Jnani has love / compassion / Generosity - Mind.

- Problem = Unenlightened mind is Problem
= Unenlightened mind is Burden
- Ashantasya Mano Bavaha...
- Mind Burden when no Shanti, Enlightened mind is lightened mind.
 - Fit shoe - Blessing
 - Unfit shoe - Terrible

Ignorant mind	Enlightened mind
Curse	Blessing

- Every perception / knowledge he has - Because he is also transacting.

Yoga	Vedantin
- Mind should be resolved in Samadhi for Peace of mind	- Requires wisdom for peace of Mind - Allows transactions, Therefore perception continues

- Every cognition / Perception doesn't generate, Raaga / Dvesha Vasana... Nirvasana.
- Perception a problem, if it generate Raaga / Dvesha then that object occupies mind.
- Sit in 'Mananam' - Anand / Prithvi / Son comes, see how many on road... because no Raaga.
- Audaseeniyam = perception without Raaga / Dvesha.
- Perceive object but don't allow object to sit and Crush your head! = Jeevan Mukta. 1517

Verse 431 :

शान्तसंसारकलनः कलावानपि निष्कलः ।

यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ 431 ॥

śāntasamsāarakalanah kalāvānapi niṣkalah |

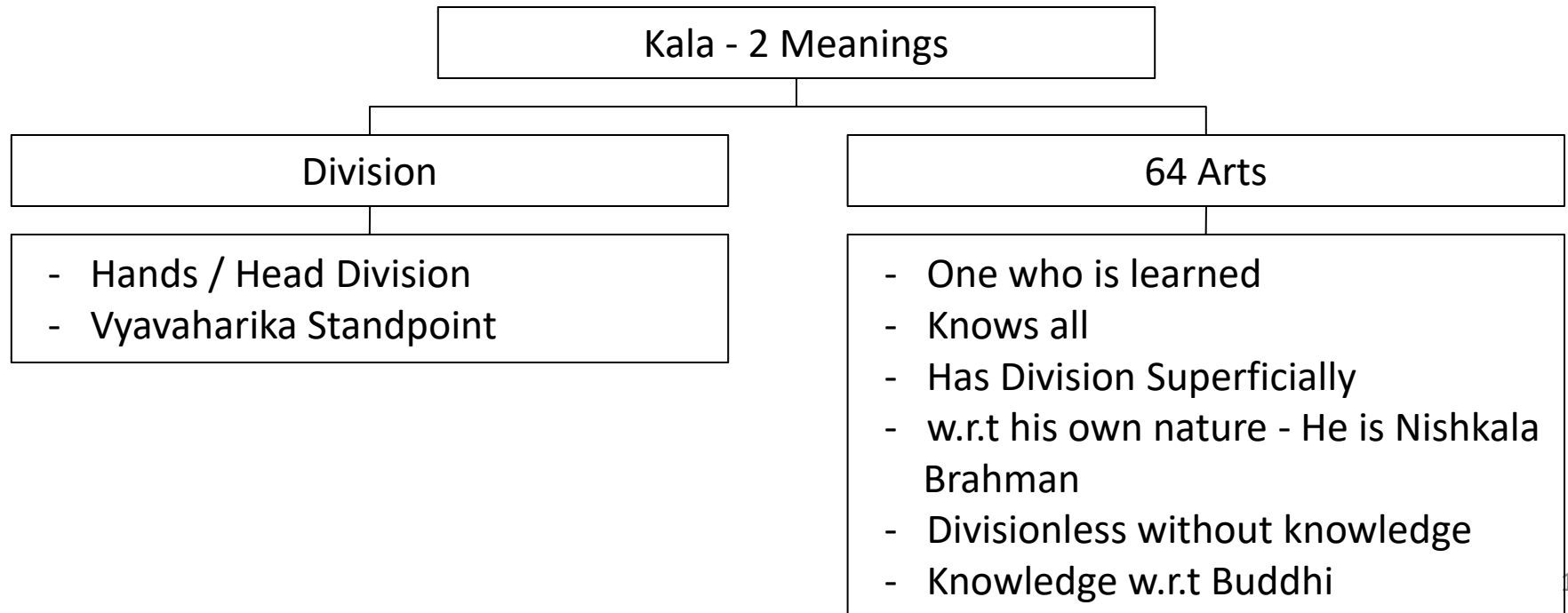
yasya cittam viniścintam sa jīvanmukta iṣyate || 431 ||

He whose concern about the world has been stilled, who has a body consisting of parts, yet is without parts, whose mind is free from anxiety, he is considered a Jivanmukta. [Verse 431]

- He is person in whom Disturbances / Impurities of Samsara - Have Subdued.
- Shanta Samundra, pacific / Deeper it is more Shanta, compared to other oceans, 30,000 Feet Deep Pacific ocean.

Himalayas can Submerge :

- Jnani has deep wisdom, Therefore disturbances Quietened.



Atma Drishtya : Can't be called Jnani

- I am Brahma Jnani - w.r.t Ahamkara only
- 'Pramata'
- As Atma / Brahman - I am not Jnani

Maneesha Panchakam :

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृताः
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मवित्
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥५॥

yat saukhyAmbudhileseshata ime shakrAdayo nirvRitAH
yaccitte nitarAm prashAntakalane labdhvA munirnirvRitaH |
yasmin nityasukhAmbudhau galitadhIrbrahmaiva na brahmavit
yaH kashcit sa surendravanditapado nUnam manIShA mama || 5

The Self, which is Brahman, is the eternal ocean of supreme bliss. A minute fraction of that bliss is enough to satisfy Indra and other gods. By meditating on the Self with a perfectly calm mind the sage experiences fulfillment. The person whose mind has become identified with this Self is not a mere knower of Brahman, but Brahman itself. Such a person, whoever he may be, is one whose feet are fit to be worshipped by Indra himself. This is my definite conviction. [Verse 5]

- Jnani doesn't claim - He is Jnani Nirjanaha / Nishkalaha.

विनिश्चिन्तः :

- Chinta Rahitam, That mind from which Chinta is gone विनि - without.

New year Talk :

- Chita - Funeral fire
- Chinta = worry - Both burn body

Which is more powerful?

- Worry burns live body, funeral fire burns dead body.
- Therefore we say we are like fire, therefore worry powerful.

Verse 432 :

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 432 ॥

varṭamāne'pi debe'smiñchāyāvadanuvartini |

ahantāmamatā'bhāvo jīvanmuktasya lakṣaṇam || 432 ||

The absence of the 'I' and 'mine' concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

Verse 33 and 434 :

- After Jnanam - Body continues till Prarabda is over.
- Sukshma Buddhi - Only required for class but Sthula body come, like shadow.
- Jnani = Doesn't have I / My notion in body, not - I am the body or body is mine.

How he looks at body?

- Integral part of Anatma Prapancha has come out of Panchabuta and after dancing for 70 years goes back to Panchabutas.
- Trustee can't be beneficiary of trust, Trust for Public.
- Doesn't have Aham / Mamakara = Jeevan Mukta.

Lecture 135

1) Sthira Pragya :

- Knowledge free from obstacles.
- Wisdom and Jeevan Mukti - No differentiation.
- Only wisdom required - Wisdom is Jeevan Mukti.

2) Content of wisdom is :

- My nature is Nitya Mukta Svarupam.

Person can't say :

- I have wisdom and waiting for Moksha.
- Moksha my nature - Not future event.

3) Every Jeevan Mukta is Jnani.

How we know person is Jeevan Mukta - Description?

- “ Jnanam “ is Sukshma Shariram.
- It is invisible - Therefore Jnanam is invisible
- I alone know I am Jeevan Mukta - Only I know I have Jnanam.

Category of Jeevan Muktas :

- Varaha
- Varihan
- Varishta

General indication in terms of conduct / Response to life's Situations :

Gita :

- Chapter 2nd - Sthira Pragya Lakshanam
- Chapter 12th - Para Bakta Lakshanam
- Chapter 14th - Gunateeta Lakshanam

Watch :

- Whether I enjoy these Characteristics Verse 417 to 470 - 53 Verses.

Verse 433 :

अतीताननुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ 433 ॥

atītānanusandhānam bhaviṣyadavicāraṇam |

audāsīnyamapi prāptam jīvanmuktasya lakṣaṇam || 433 ||

No thought for the enjoyments of the past, no thought for the future and indifference even for the present, this is the indication of a Jivanmukta. [Verse 433]

What is Attribute of Jeevan Mukta towards past / future?

- Past can be used to gain Maturity but not to generate guilt.

Taittiriya Upanishad :

एत ह वाव न तपति । किमहं साधु नाकरवम् ।

किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।

उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagm-ha vava na tapati | kimahagm-sadhu nakaravam |

kimaham papam-akaravamiti | sa ya evam vidvanete atmanagm sprnute |

ubhe hyevisa ete atmanagm-sprnute | ya evam veda, ityupanisat || 2 ||

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Omissions and commissions based guilt.

Biggest Burden :

- If past used to create guilt it becomes curse / Burden / Obstacle for future journey.
- Past = Retarding force - Chain tied to legs
- For learning from mistakes / Polishing personality.

Chinmaya :

- To sharpen knife, rub against, Rugged surface - Not soft surface.
- Take past pain - As rugged surface in which we get sharpened.

Sthirapragya :

- Past doesn't have retarding force but promoting catalyst - Don't get into build ups.

Future :

- Cause of anxiety - Want future this way alone / Particular way only - Anxiety producer or plan has positive impact on present maturity.
- Use past - Positive effect - Maturity.
- Use Past - Negative effect guilt.

Use future	Use Future
<ul style="list-style-type: none"> - Positive effect - Intelligent Planning 	<ul style="list-style-type: none"> - Negative effect - Anxiety

Depends on our hands :

- Jeevan Mukta - Forgets past - Doesn't allow it to become burden in mind.
- People will remember but we have to forget.
- Anusandhanam - Not brooding over past.
- Avichara - Not entertaining anxiety w.r.t. future.
- Audseenyam Prapta... w.r.t. present, Jnani doesn't have Raaga / Dvesha.
- Does past disturb you or not - Depends on attitude Towards present.
 - Past was 'Present' is past
 - Future, Going to be present
- Need appropriate attitude towards present.
- Avoid Raga - Dvesha - w.r.t. any condition of present - Too good.
- Don't be over attached to favourable condition.

Worry :

- Favourable should continue, Need status and then quo - Afraid of Drishti.
- Never have raga - if favourable
- Never have Dvesha - if unfavourable

- Neutralisation of Raga / Dvesha = Audaseenya
- Neutral attitude / Indifference / Absence of Raaga / Dvesha.

In Gita : it says :

- Raaga / Dvesha can't be avoided.

Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- To be healthy - Natural / universal.
- Absence of binding Raaga / Dvesha - Raaga / Dvesha converted to preference, would be like - To be healthy.

What is my Prarabda?

- If God's will and My Prarabda different - I will be prepared.
- Family should be healthy / Around, Hope for best and be prepared for worst.

Verse 434 : Creation - Dvandam

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ 434 ॥

guṇadoṣaviśiṣṭe'sminsvabhāvena vilakṣaṇe |

sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam || 434||

Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

Gita :

येषां त्वन्तगतं पापं
जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता
भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

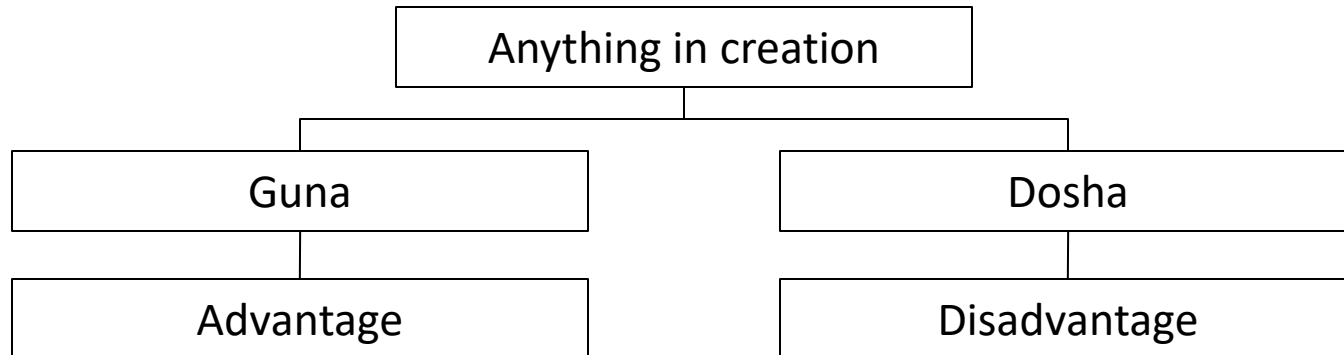
yēṣāṁ tvantagataṁ pāpaṁ

janānāṁ puṇyakarmaṇām |

tē dvandvamōhanirmuktā

bhajantē māṁ dṛḍhavratāḥ || 7-28||

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship Me. [Chapter 7 – Verse 28]



- Assume thing has all plus... Subject to loss, because bound by time.
 - More plus - More cry
 - Jagat = Guna / Dosha
- Enjoy presence / Accept departure
- Enjoy absence / Accept arrival / Healthy living.
- It is world of plurality - No two finger prints alike.
- Svabava Vilakshana but wise sees one thing uniform in all of them.
- To accept differences - Stand on Abheda - 'Consciousness'
- Witness to enjoy change - Fact should be on changeless substratum.
- One relationship should be steady and trustworthy - Let God be trustworthy relative.

Jnani :

- Is able to enjoy changes because his feet is on changeless reality.
- Sarvatra Sama Darshitvam because he has vision of inherent thread - Brahman.

How Brahman pervades Universe?

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
 साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
 यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
 Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
 Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 3]

- In form of Sad rupa - in form of existence.
- Among living beings in form of Chaitanyam, Sat chit Rupena Sarvatra.

Anuvartamanam :

Sat	Chit
Existence in world	In Living

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Vision of Satchit in and through all relationships - Tena Tyaktne - Bunjita.
- Only with that Vision you can protect, yourself from calamities of life - Only protection of Ishvara Darshanam / Sama Darshitvam.
- Not seeing through physical eye but eye of wisdom, Jeevan Mukhtasya Lakshanam. 1528

Verse 435 :

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ 435 ॥

iṣṭāniṣṭārthasamprāptau samadarśitayā''tmani |

ubhayatrāvikāritvam jīvanmuktasya lakṣaṇam || 435||

When confronted with things pleasing or painful, to be unperturbed in both cases, by maintaining an equal attitude - This is the indication of a Jivanmukta. [Verse 435]

Jeevan Mukta has Prarabda :

Sanchita	Agami	Prarabda
- Burnt by Jnanam	- Avoided by Jnanam	- Can't be Stopped - Has different life conditions in cave / Chinmaya

Name and fame connected to Prarabda :

- Fame without nothing
- Nothing without fame
- No connection / Qualification / Pain - Because of Prarabda.
- Favourable / Unfavourable conditions / Artha objects.

Gross level :

- Health / Disease
- Honour / Dishonour
- Balanced state of mind = Role of Prarabda, Accepts opposite condition.

Gita :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकान्नः ।
तुल्यप्रियाप्रियो धीरः
स्तुत्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

**samaduhkhasukhah svasthah
samalostasmakancanah ।
tulyapriyapriyo dhirah
tulyanindatmasamstutih ॥ 14-24 ॥**

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise... [Chapter 14 - Verse 24]

How does he enjoy balance of mind :

- Doesn't forget his Svarupam - Samanam Brahman.

Atma Darshanam :

- Because of vision of higher nature - Know it is all dream.
- Transformation of enjoying balanced mind not sudden - Not revolution but evolution.
- Not become Jeevan Mukta at 1 PM!

Clue :

- Watch disturbing reactions and see 3 factors - FIR.

Frequency :

- No of times mind disturbed.
- Count.

Intensity :

Physical	Thought	Verbal
Kalikam and Vachika	Least intensity	Vachikam

Recovery period : Minutes / Days / years!

- No zero reaction / Recovery period / Intensity.
- Only in Videha Mukti - Absolute zero
- Only when 3 reduced, Vedanta successful.
- When disturbances confined to myself then, Sadhana different - They belong to Anatma.
- Why should I be obsessed with Anatma reduction.
- Don't be over worried about worry / Mental reactions.

Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

Sribhagavan uvaca
prakasam ca pravrttim ca
moham eva ca pandava ।
na dvesti sampravrttani
na nivrttani kanksati ॥ 14.22 ॥

The blessed lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- My mind should always be Sattvic - is obsession Raaga / Attachment.
- Desire is attached - Let rajas and Tamas come and go.

After some time 'Nididhyasanam' should be :

- I should not be too much worried about Viparita Bavana.
- Let traces get removed, when you say - Let it remain.

Scientist :

- Observation of particle changes its nature.
- Be just be aware of disturbance.

Verse 436 :

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।

अन्तर्बाहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ 436 ॥

brahmānandarasāsvādāsaktacittatayā yateḥ |

antarbahiravijñānam jīvanmuktasya lakṣaṇam || 436 ||

Constantly engaged in tasting the bliss of Brahman, a Sannyasin entertains no distinctions of within this is the indication of a Jivanmukta. [Verse 436]

- Once Mithyatva Buddhi becomes strong.
- Eagerness to improve Mithya goes off.
- Want ignorant intellect to become wise - Improve up to a certain level to convert Tamas - Rajas - Sattva.
- Over eagerness to improve Mithya problem.
- By constant dwelling Mithya, gets converted to Satyam.

- Worry about future situation and repeatedly dwell...
- Gains, because of momentum of thinking...
- Pratibasam Gradually becomes Vyavaharikam.
- Becomes real because you begin to react.
- Reaction is Vyavaharikam for Pratibasika thing.
- Mind has capacity to convert unreal into real... By repeated dwelling.
- Obsession with improvement of Mithya, should not be over Attached, Let me be obsessed with satyam...
- Beyond certain level of Anatma, improvement, Jnani more bothered about claiming Atma.
- Mind concerned with Rasa / Taste of Poornatvam... To own up Svarupam not concerned with transforming Mithya...
- Body requires medicine take - Get Moksha.
- Have time - Contributes to society not make earth heaven... Shankara / Krishna could not convert..
- Don't have delusion of revolution of world - Can't change anyone.
- Jnani over worried, about to cause sleeplessness.
- Doesn't worry about what is inside mind or outside.
- We all have to go through fluctuating Sattva / Rajas / Tamas.
- Jnani not bothered about inner and outer Anatma.

Verse 437 :

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ 437 ॥

dehendriyādaṁ kartavye mamāhaṁbhāvaavarjitaḥ |

audāsīnyena yastiṣṭheta jīvanmuktalakṣaṇaḥ || 437 ||

Having no idea of 'I' and 'mine' with regard to the body, sense organs and so on, nor to duties, living with an attitude of indifference - This is the indication of a Jivanmukta.[Verse 437]

- Jeevan Mukta has body because of Prarabda - Ahamkaras life determined by Prarabda - If no Ahamkara - Body will fall dead.
- When his stomach hungry - He is hungry.
- Ahamkara will become non-binding Ahamkara - Ahamkara required for eating /walking...
- Functioning Ahamkara connected with Deha / Indriya empirical Ahamkara with duties.
- w.r.t. Duties Jnani doesn't have Mamakara, Must do duty - is burden.
- Jnani aware of empirical, Duties depending on Ashrama but he doesn't have strong Mamakara.
- Both Aham / Mamakara, belong to Anatma - Mithya.
- Therefore should not give absolute reality, Give sufficient reality to do your duty but not give sufficient reality to bind / Burden you.

Shastric Example :

- When cat lifts baby with teeth / Mouth.
- How strong should it be - Its bite should be sufficiently intense so that baby doesn't fall - Not hurt baby.
- Similarly sufficient reality should be given so that you are not irresponsible.
- At same time, not give too much to hurt you.
- This is called Audaseena Bava, Enjoying non-binding Ahamkara.
- Jnani not anxious - Samsara anxious, Responsibility and worry should go together.
- Jnani - Responsible without worry
- Ajnani - Doesn't know that...
- If you don't worry - Others scold - Learn to act worried.
- **அம்மா அம்மா என்ன பண்ணுரது** - Not hypocrisy Not cheating coming, down to baby's level.
- Ganesha baby drawn like Anjaneer
 - You say - Very Good
 - Motive - Not negative - Do Vesham

Lecture 136

Verse 438 :

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।
भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ 438 ॥

vijñāta ātmano yasya brahmabhāvaḥ śruterbalāt |
bhavabandhavinirmuktaḥ sa jīvanmuktalakṣaṇaḥ || 438 ||

Deep rooted knowledge that the self is Brahman, affirmed by the scriptures, and free from the bondage of transmigration - This is the indication of a Jivanmukta.[Verse 438]

Verse 417 to 470 - Jeevan Mukta Lakshanam :

- How Jeevan Mukta transacts experiences of life.
- Instinctive Abhimana / Ahamkara.. with body will be there till Prarabda is there.
- Because of intuitive Ahamkara - Biological feelings - Pain / Hunger / Thirst are there.

There is functioning Ahamkara also :

- Jnani is an entity and has functioning Kartrutvam / Boktrutvam - Depends on social status / Vasana / Ashrama.

Grahaṣṭa :

- Family, Ahamkara of wife / Children / Society has Kartrutvam / Therefore Boktrutvam, Sometime admiration / Appreciation / Criticism.
- This is functioning Karta / Bokta.

Jnani	Ajnani
Kartrutvam and Boktrutvam has no binding role	Kartrutvam and Boktrutvam has binding role

Example :

- Roasted seed in Shastra - Continues to be seed tastier - Can't germinate / Sprout...
- By Jnani Agni... Ahamkara seed, Roasted for fire of knowledge - Jnani.
- Jnanis Ahamkara is tastier... Has wonderful virtues like Ahimsa / Satya Karuna / Tushti / Dhairyam / Drithi / Poornatvam / Anandaha... Taste added to roasted Ahamkara.
- It can't geminate into Samsara
- It can't germinate into Bondage
- अउदासीन्येन यस्तिष्ठेत्स
- Not over anxious with his Karta / Bokta role.
- Prominent karta / Bokta means they occupy mind all the time.
- It is Karta which is worried when you are worried about your problem.
- When worried about what company will do to you... Then Bokta is burden...
- It doesn't preoccupy mind
- It has Adhoc existence - At time of performance - Then Karta / Bokta Ahamkara stands aside.

This Attitude is Audaseeniyam :

- Seems as though indifferent to problems of family.
- Society measures responsibility in terms of worry you do.
- Do duty and refuse to worry, Family will Criticise you are irresponsible.

Jnani is responsible without Worry :

- = Vedanta
- = Audaseeniyam Indifference which has irresponsibility

Verse 438 :

- Brahmans status of himself is Recognised by Jnani.
- Brahman not new entity which we have to find.
- Brahman Satyam / Jnanam... Not new experience, come Across / Know.
- Brahman is new status of already known evident Atma.
- Entity = I
- Brahman = Status of I as limitlessness of himself.
- Limitless means Desha / Kala / Vastu Shunyatvam, Paricheda.
- Freedom from limitations caused by time / Space / Attribute or property... Poornatvam of himself known...

How he comes to know?

- With help of Sruti in creation / Upanishads, available teaching.
- When Brahma Bava of oneself recognised, Jeeva Bava Apoorna Bava gets displaced.

Can I retain both?

- Upon Apoornatvam, Poornatvam can't be added.

Law :

- Opposite properties can't co-exist
- I know I am tall... I am heavy... Both can coexist not contradictory attributes...

Apoornatvam	Poornatvam
Jeeva Bava	Brahma Bava - Can't coexist

- As I grasp, Brahma Bava Poornatvam, I have to give up Jeeva Bava... Displacement of Adhyasa by knowledge
- False Apoornatvam Superimposed Apoornatvam displaced By Poornatva Jnanam.
- Adhyasa Bashyam... Once Rope Ness known, Snakeness displaced... Can't say rope / Snake also.

Therefore Bava Bandha Vinir Muktaaha :

- Samsara / Apoornatvam is Bondage Tied to Desha / Kala, Space wise / Time wise limited therefore Bound to Punarapi Jnanam cycle.

- Apoornatvam - Not property that I remove.
- If Apoornatvam is my property... If can't be converted to Poornatvam.
- Finite by any process can never become infinite.
- Apoornata notion in intellect I drop. Only intellectual change, In my thinking
- No spiritual change / Atma can't change
- I thought I am Apoorna... I know now it is a notion Intellectual.
- Dropping misconception from mind, Cognitive change - Change at level of knowledge
Buddhi - Instrument required for Jnanam and elimination of ignorance.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih || 12 ||

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Free from notion of Apoornatvam = Jeevan Mukta.

Verse 439 :

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।
यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ 439 ॥

dehendriyeshvabhāva idambhāvastadanyake |
yasya no bhavataḥ kvāpi sa jīvanmukta iṣyate || 439 ||

He who has no ego with regard to body, sense organs and so on, nor the concept of 'this' with regard to other things, he is considered a Jivanmukta. [Verse 439]

- Jnani - Doesn't maintain I notion in body / Sense organ / Mind / Intellect...
- When I entertain I Abhimana in Body / Mind / intellect... I have localised I / isolated I - Aham Bava.
- When I is confined to only Body / Mind / Intellect - Then infinite things outside me.
- Upon everything else, Idam - This is table / Earth / Chair - 3rd Person.
- Indirectly declaring they are all away from me.

1st Person :

- Ahamkara... Allows - 2nd / 3rd Person.
- If 1st person Brahman - There can't be 2nd / 3rd Person as Brahman includes everything Aham Annam... Aham Eva Idagum.
- Real Brahman Doesn't Accommodate 2nd / 3rd person.
- It is ego which Accommodates 2nd / 3rd Person.
- Once 2nd / 3rd Person comes - I want to reject something.
- I don't want to be rejected by world.
- I feel small, my existence is doubtful to me.
- I want everyone to talk to me.
- Fear of rejection - More intense as we grow old... Young contribute, prove myself.
- In old age my contribution less - Others not interested in me.
- Fear continues till I am isolated.

Jnani : World exists in Me

- How can Mithya Prapancha reject - Satyam Adhishtanam..
- Dream - People struggle to reject waker
- Dream exists because of waker.

I know :

- My Eva Sakalam...
- No fear of rejection

Desire for approval seeking :

- Jnani has no I notion in body and this notion in the world... Never happens - At any time.

Verse 440 :

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।
प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ 440 ॥

*na pratyagbrahmanorbhedam kadāpi brahmasargayoḥ |
prajñayā yo vijānāti sa jīvanmuktalakṣaṇaḥ || 440||*

Through knowledge, he who never distinguishes between the Jiva and Brahman and between the universe and Brahman, is indicated as a Jivanmukta. [Verse 440]

Why Jnani doesn't have 1st / 2nd / 3rd Person :

- He doesn't see difference - Between Jivatma / Paramatma Jagat... at any time because he knows.

- Jivatma / Paramatma.. Satchit Ananda Svarupa.
- 2 Names for one Chaitanyam - 2 Angles of Observation.

Medicine Doctor	Father
<ul style="list-style-type: none"> - Company - Vyashti 	<ul style="list-style-type: none"> - Family - Samashti

- Svarupataha - No Difference between, Brahman / Paramatma / and created universe.

One is Karanam :

- World Karyam - Can't exist without or Separate from Karanam.

One full section to explain this :

- Paramatma and Nama / Rupa = world.
- No substance called world - Other than 'Paramatma'
- There is no 'Jivatma' separate from 'Paramatma'
- There is no world separate from Paramatma.

What is there is One 'Paramatma' :

- Knows through eye of wisdom generated from Guru / Shastra...
- Only person will know whether knowledge or not - Do I have Ekatva Buddhi / Others will not know.

Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Will come out externally as tears / Shanti.. Characteristics - Flows at verbal / Physical level.
- Mana / Aparamana...

Verse 441 : Face = Index of mind

साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।
समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ 441 ॥

sādhubhiḥ pūjyamāne'sminpīḍyamāne'pi durjanaiḥ ।
samabhāvo bhavedyasya sa jīvanmuktalakṣaṇaḥ || 441 ||

He who feels the same when his body is worshipped by the virtuous or tortured by the wicked is considered a Jivanmukta. [Verse 441]

- Reflect at physical / Verbal level.
- Jnani respected - Worshipped / Honored by others
- Materialist Interested in Lakshmi
- Jnani not carried away by Honors.
- Harassed / Taunted / Feared by Non-Spiritual people.

- Invisible blessing / Not Material benefit.
- Materialist don't say - Jnanis Are only for Biksha - Extra mouth to feed.
- Exhaustion of Papa Prarabda - Harassment
- Exhaustion of Punya Prarabda - Garlands
- Same people see me terrible, Maneesha Panchakam...

Gita :

सुखदुःखे समे कृत्वा
लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yuhyasva
naivam pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin/ [Chapter 2 - Verse 38]

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṁ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṁ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. "Evenness of mind is called Yoga." [Chapter 2 - Verse 48]

- Karma Yogi / Jnana have Samabahava, precariously existing Shaking Sambandha, no firm Support of Jnanam.

- Balancing of cycle by person who has recently learnt to drive...Some how balancing..
- Apekshika Samatvam - Karma Yogi - Deliberately practiced Samatvam will / Effort involved.
- Attyantika Sangatvam - Jnani not deliberate / Spontaneous / No effort - will involved 2nd Nature.
- Cyclist driving for years, Has Samatvam Nishta...

Verse 442 :

यत्र प्रविष्टा विषयाः परेरिता
नदीप्रवाहा इव वारिराशौ ।
लीनन्ति सन्मात्रतया न विक्रियां
उत्पादयन्त्येष यतिर्विमुक्तः ॥ 442 ॥

*yatra praviṣṭā viṣayāḥ pareritā
nadīpravāhā iva vārirāśau |
līnanti sanmātratayā na vikriyāṁ
utpādayantyeṣa yatirvimuktaḥ || 442||*

The Sannyasin in whom the sense objects channelled by others are received like rivers flowing into the ocean producing no change because of his absorption in existence absolute, is truly liberated. [Verse 442]

Apoorya Manana :

- Definition of Jeevan Mukta... Compared to ocean
- Deep / Ever full... calm
- Rivers enter ocean... Not polluted also Ganga / Koovam enters...
- Waste not given by rivers, Rivers have water from ocean...

- Jnani = Ocean
- Experiences - Shabda / Rupa / Rasa / Gandha Rupena.. Enter
- Samsari disturbed by everything which enters.
- Happiness - Mind overflows called elation.
- Looses balance - Ati Vrishti (Excessive Rain)
- Unhappiness becomes Dry, like tanks Anuvritti, No Rain.
- Here - Rain of Ananda - From world... Pleasurable... Good news coming... hits ceiling.. Bad news... hits ground.

Jnani - No Ananda Outside :

- What Ananda sense objects give is reflected Ananda..

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
 तस्माद्वा एतस्माद्विज्ञानमयात् ।
 अन्यौऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
 तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,
 tasmadva etasmadvijnanamayat,
 anyo'ntara atmanandamayah, tenaisa purnah,
 sa va esa purusavidha eva, tasya purusavidhatam,
 anvayam purusavidhah, tasya priyameva sirah,
 modo daksinah paksah, pramoda uttarah paksah,
 ananda atma, brahma puccham pratistha,
 tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Ocean getting back its own waters.
- I am getting my own Ananda from external world..

Dog biting bone :

- My own Ananda comes from fountain cycled back...
- Sensory experiences enter Jnani's mind... Caused by others / Uttered by others.
- Vishaya.. All sensory experiences or words spoken by others...
- Jnani - Not after any sensory experiences.
- Experiences enter Jnani - As streams of rivers enter ocean...
- Amazon - Enters - Momentum of river drops, Once it reaches ocean.
- All sensory experiences... Layam Prapnuvanti (Leyanti)
- Resolve without disturbing the mind positively or negatively.

Positively	Negatively
Carried Away by pain / Problem	Carried Away

Jnani Removes Name / Rupa :

- Varieties belong to Nama / Rupa...

- Every experience is Satchit Atma only
- Every experience is himself
- In the vision of wise ocean, Not Ganga entering... See everything as water entering – Fullness will not be not seen as experiences but seen as Sat chit Ananda...
- Rama / Sita / Anjaneyar... Lord - Gold Drishti.

More price - More weight :

- Dasa - Confusion between Nama / Rupa and content wise.
- Don't see differences in experiences
- When crushed all Ekam w.r.t. Brahman.

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

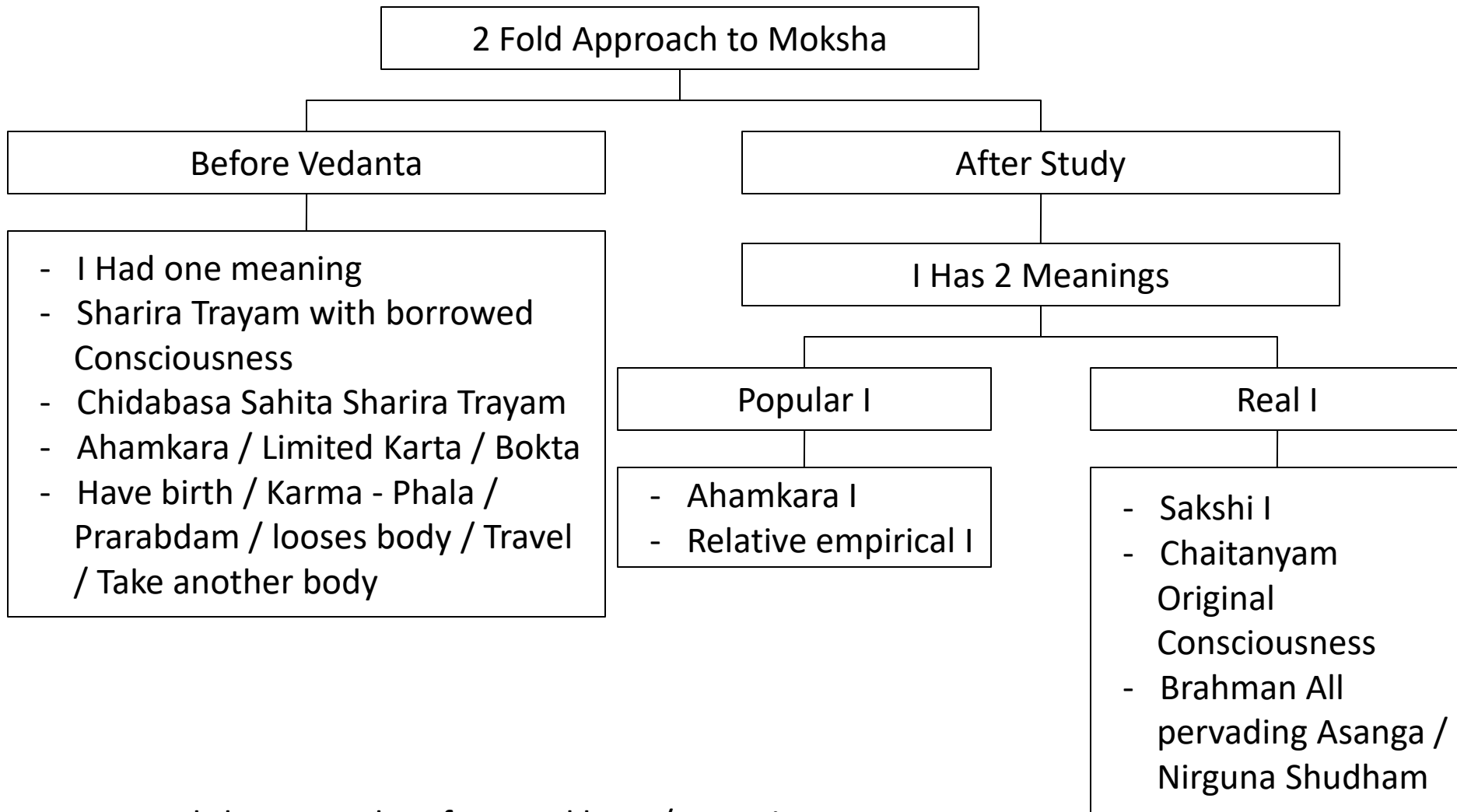
Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- As Nama Rupa Pradhana Takes mind.
- As Brahman... Pradhana can't take mind
- Sanyasi Viragi Person detached, person is Jeevan Mukta.

Lecture 137

Verse 442 :

- Verse 418 to 471 - Jnana Phalam = Moksha / Mukti.
- Sadhana - Sravanam / Mananam / Nididhyasanam Upto Verse 417.



- Moksha = Freedom from Dukham / Punarjanma.

In Transactions :

- Ahamkara I and Sakshi I, Present together.
- Ahamkara I can't be separated from, Sakshi I in Transactions.
- Ahamkara I - Can't exist without Sakshi I.
- I = Mix of Ahamkara I and Sakshi I

Ahamkara I	Sakshi I
<ul style="list-style-type: none">- Relative I- Jnanam belongs to Antahkaranam- Sharira Traya Chidabasa	<ul style="list-style-type: none">- Absolute I- Aham Brahma Asmi- Sakshi Chaitanyam alone is Brahman

Moksha Described from 2 Points of new

Ahamkara I

- Has compassion / Love
- Advashta Sarva Butanam - Has all positive Virtually
- Vasana / Viparita Bavana / Dehatma Bavana
- Moksha gradual Graded Phenomena

Sakshi I

- I was / Am / Ever will be Mukta
- No Bavana Nivritti required
- Problems belong to Anatma
- No Freedom from Punarjanma
- Atma has no birth
- All bodies resting in me Sakshi / Existence / Resolve into me
- 100's of bodies rises and Go

1st :

- Jnanam Gained by Jnani

2nd :

- Doubts removed Belongs to Ahamkara

3rd :

- Viparita Bavana removed, Jnana Nishta Habitual Anger / Depression / Worry dropped



Belong to Ahamkara



Mukti

Videha

Jeevan Mukti



Ahamkara with body



Present body gone - New body doesn't come

- I can't say clearly I am Mukta
- Yesterday - Angry, Today - Depressed, Upheavals - Daily(Moksha will be limited)

Verse 443 :

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ 443 ॥

vijñātabrahmatattvasya yathāpūrvam na saṁsṛtiḥ |

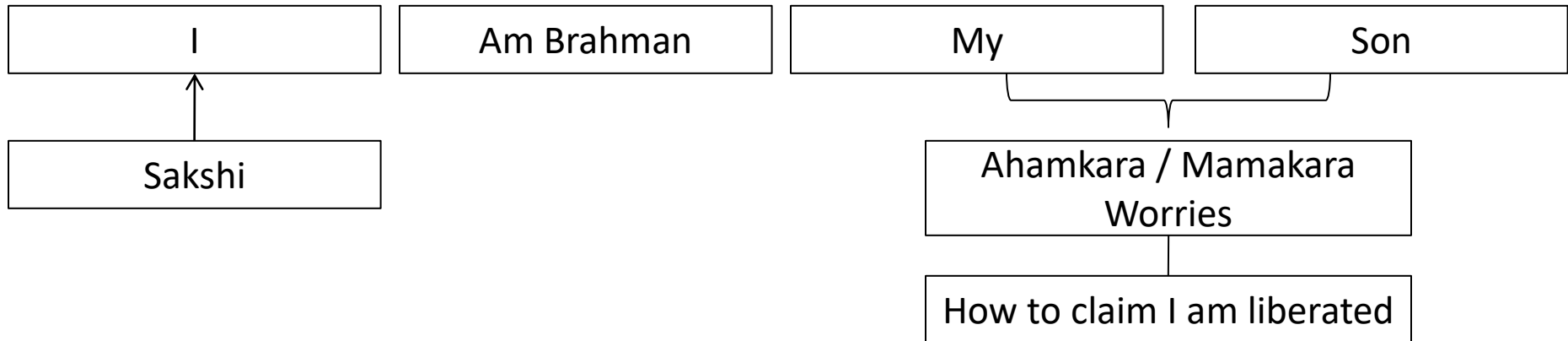
asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ || 443 ||

For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

- Sakshi ever Mukta / Liberation my nature - Ahamkara Superimposed on Atma.
- I thought there is Samsara before, knowledge now, I know I am Sakshi.

Teaching clear :

- Understood Aham Brahmasmi - But my son not all right!



- Jnanam and Samsara = Problem
= Can't coexist
- Samsari Bahir Mukaha, Extrovert.

Verse 444 :

प्राचीनवासनावेगादसौ संसरतीति चेत् ।

न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ 444 ॥

prācīnavāsanāvegādasau saṁsaratīti cet |

na sadekatvavijñānānmandī bhavati vāsanā || 444 ||

If it is asserted that still there is attachment for sense objects because of the momentum of past Vasanas, the reply is, 'No'. For the Vasanas get weakened when there is realisation of oneness with Brahman. [Verse 444]

- When I know I am Sakshi, Ahamkaras condition not my condition...
- Moksha - Eternal obtaining fact, Sakshi - Eternal fact.
- Student sees from Ahamkara Angle.
- I have knowledge but emotional problems continue - Ahamkara Suffers because of Vasanas, Jnana Nishta Required.
- Person suffers from reactions and considers as my problems.
- By 'Nididhyasanam' dwell on Nondual I, I am Sakshi - Not Body / Mind - Say constantly.
- Ahamkara Vasana impact will be reduced.

Shuba / Ashuba → More problem :

- No total freedom - Because its Gathered in infinite births
- Eliminate - Reduce
- Ashuba - Shuba Vasana

FIR comes down :

- Ahamkara Drishti Moksha = FIR coming down

Verse 445 :

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।
तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ 445 ॥

atyantakāmukasyāpi vṛttiḥ kuṇṭhati mātari |
tathaiva brahmaṇi jñāte pūrṇānande manīṣiṇaḥ || 445 ||

The propensities of even a downright rake are checked in the presence of his mother. So too, there are no more worldly propensities in one who has realised the knowledge of Brahman, the bliss Absolute. [Verse 445]

How our reactions transform?

- More I practice Satyatva Brahma... worlds Mithyatvam becomes prominent, world looses reality.
- Flame looses reality / Seemingly does when sun rises...

Light Looses Impact :

- Brahman Bavana weakens reality of world our reaction of Raaga / Dvesha towards Mithya.
- Vastu comes down = Perspective change, no change in the world.

Gita :

न प्रहृष्येत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya
nōdvijēt prāpya cāpriyam |
sthirabuddhīrasammūḍhaḥ
brahma-vid-brahmaṇi sthitaḥ || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

- One good news - Hit ceiling - Elation
- One bad news - Cry for one month - Depression
- When Brahman - Poorna Ananda Svarupa is known, Brahman more real.
- For that, Wise Jnana Nishta... Moksha from Ahamkara angle - 'Nididhyasanam' important.
- Reaction weakened - Thoughts in mind - Blunt.
- Like sharp knife - Rubbed in rough surface, Becomes blunt.
- Can't wound others.. Sharp words / Reactions / will be blunted...
- Displeasure not expressed strongly.
- It would have been wise if you had not done that.

Example : Passionate (Kami)

- Person - Looks at mother, cant have inappropriate response.
- Similarly Jnani has different perspective, Strong Kama / Krodha / Matsarya - Can't rise.
- Ahamkara Drishtya - Becomes Mild.
- Sakshi Drishtya - Free, Zero.
- Buffet lunch for Jnani from 10 States
- Indriyarthesu... Raaga, Dvesha, Vyavasthitham, Ahamkara will have Raaga Dvesha.
- Krishna - Flute
- Saraswati - Veena
- Total Emotionlessness not possible, made Inconsequential.
- w.r.t. Ahamkara... ups and downs
- Uniform response not possible for mild reaction - Face calm.
- At mental level - No calmness, Transaction born responses and reactions.
- Can't avoid - Mind not neutral

Bahya Pratyaya / Thoughts will be there :

- Jnani Ahamkara will be influenced by Prarabda.
- Jnani with fame / Writes books - CDS / Lot of Students / Ups and Downs.. Reactions Minimised.
- Biography is proof of Prarabda.

Verse 446 :

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।
ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ 446 ॥

nididhyāsanaśīlasya bāhyapratyaya īkṣyate |
bravīti śrutiretasya prārabdham phaladarśanāt || 446||

He who is an adept at meditation is yet seen to have external perceptions. Sruti says, 'This is Prarabda at work'. This can be inferred from actual results seen. [Verse 446]

Verse 447 :

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।
फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ 447 ॥

sukhādyanubhavo yāvattāvatprārabdhamiṣyate |
phalodayaḥ kriyāpūrvō niṣkriyo na hi kutracit || 447||

As long as there is the experience of happiness and so on, the work of Prarabda is seen to persist. Every result is seen to have a preceding action; there can be no result independent of action. [Verse 447]

What is the proof of Prarabda?

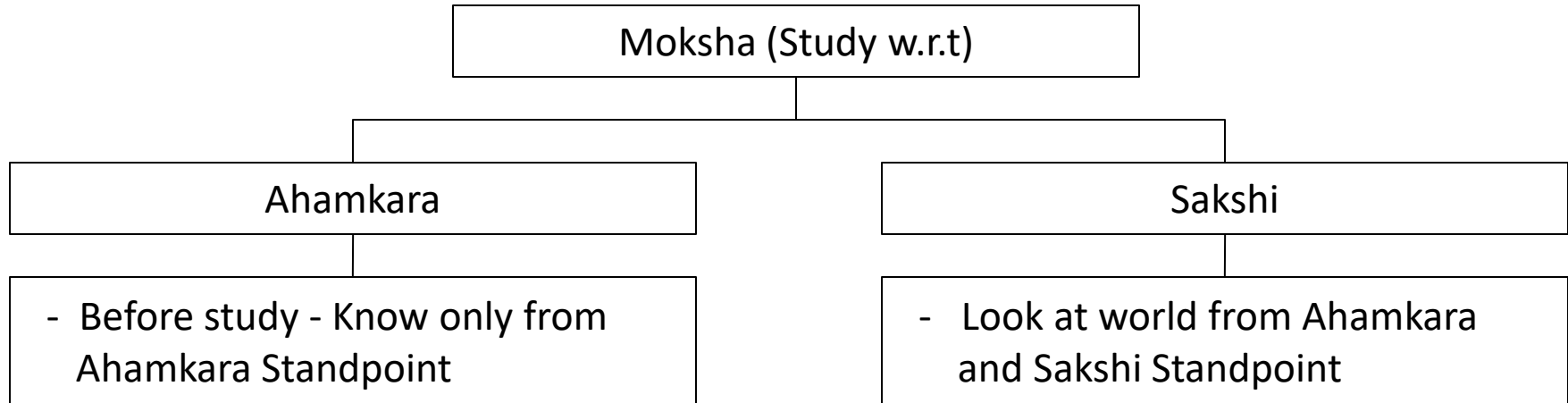
- Sukha - Dukha Anubava is proof
- Ahamkara is bound to have Sukha / Dukha Anubava - Even if world is nice to him / Gets good people.
- If you manage to order world - Prarabda does its job through the body.
- Biological pain - Prarabda... 'Nididhyasanam' reduces.
- Reaction to pain - Mind - Part of nature will be affected by body condition.

- Prarabdam Adrishtam - Invisible only can infer.
- Biological condition, Proof of Prarabda.
- Prarabda = Karma Phalam Preceded by Karma.
- Not evil Action in past birth - Disease in this Janma.
- No Ahamkara without action - Therefore Ahamkara Drishtya - Moksha is to more reactions feeble.
- Sakshi Drishtya - Moksha / Mukti is absolute.

Lecture 138

Verse 446 :

- Jnana Phalam = Mukti / Moksha Verse 418 to 471.



- Moksha is absolute, Sakshi not possible.
- Absolute freedom from Samsara, doesn't exist.
- Moksha defined as reduction of Samsara / FIR / Fear / Anger / Depression.
- Negative reaction can be reduced - Not zero - A person can refine and reduce negative reaction.
- Reaction - Person never Mukta...

Our Aim :

- Subjective
- Only enjoying reduction, Another Sadhana.

I am not Ahamkara at all :

- Refine Ahamkara for Vyavaharika purpose - Transaction purpose not eternal.
- If Ahamkara eternal like Brahman there will be Dvaitam.
- Parallely learn to look at myself - Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling(Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1]

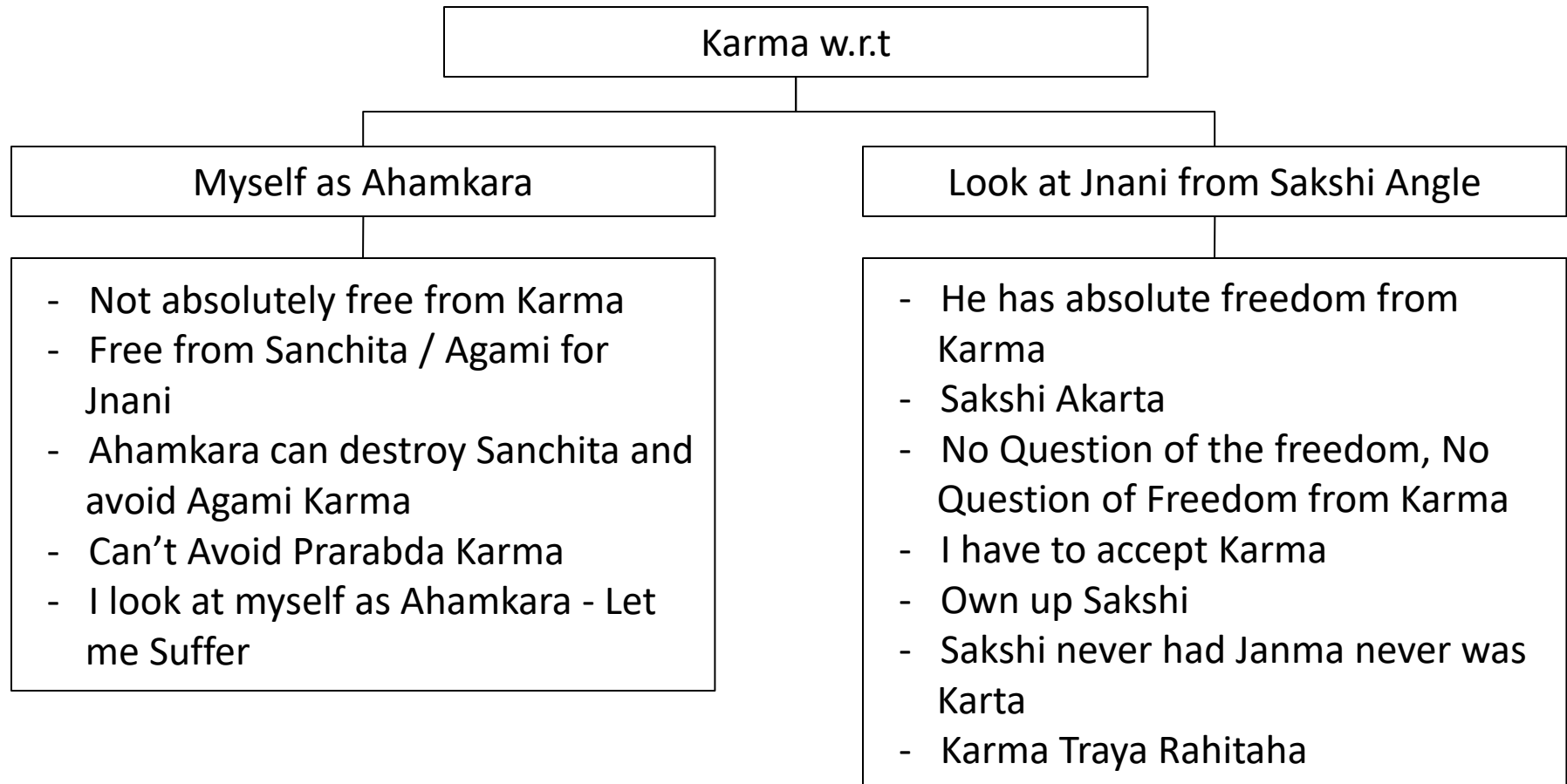
- I am Sakshi - No percentage of Samsara to be removed.
- No level of liberal / No 'Question' of progressing to Moksha - Moksha is fact - Remind teaching.

Aim of Vedanta :

- You are not Ahamkara Refine...
- You are not refined Ahamkara but eternally refined Sakshi.
- Study Moksha w.r.t. Karma.

Can I get Freedom from Karma?

- Punya / Papa karma is cause of Samsara.
- Do I get Absolute freedom from Karma.



- Jnani has Prarabda from Ahamkara Angle - Had Birth.
- Did Sadhana in this Janma / will not have future Karma - Past Karma will give Sukham.. Accepts Prarabda...

Verse 448 :

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ 448 ॥

aham brahmeti vijñānātkalpakotiśatārjitam |
sañcitam vilayaṁ yāti prabodhātsvapnakarmavat || 448 ||

‘ I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

- Jnani = Enlightened / informed Ahamkara has Prarabda...
- Sanchita = All Punya / Karma... Fluctuated in past Janma.
- Prarabda = Small karma started fructifying in this Janma.
- Mature deposit of Prarabda
- Prarabdam can't be avoided
- Sanchita destroyed because of Aham Brahmasmi - Sanchita burnt, like radiation destroy cancer.
- Atma Jnana radiation destroys Sanchita 100's of Crores of Kalpa (Ages)
- Brahma's day = 2000 Chaturyuga
= 1 Day of Brahma
- Like karmas done during dream
- When one wakes up from dream by Jnanam all karmas destroyed.

Verse 449 :

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥ 449 ॥

*yatkṛtaṁ swapnavelāyāṁ puṇyaṁ vā pāpamulbaṇam |
suptotthitasya kintatsyātsvargāya narakāya vā || 449||*

Can the meritorious acts or sinful deeds that a man has imagined doing in a dream take him to heaven or hell when he has awakened? [Verse 449]

- In dream - Great Punya / Papa / Karma done - Phalam in dream only.
- No Good / Bad - No Padma Bhushan...

Verse 450 :

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
न श्लिष्यति च यक्किञ्चित्कदाचिद्भाविकर्मभिः ॥ 450 ॥

*svamasāṅgamudāsīnaṁ parijñāya nabho yathā |
na śliṣyati ca yakkiñcitkadācidbhāvikarmabhiḥ || 450||*

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]

- Prarabda = Jnani unknowingly hurts - Does he get Punya / Papa.
- He has no Abhimana in Ahamkara, No Sankalpa for name and fame.
- Gathan Sunyasya - Muktavya Samagra - Pravisimyate...
- Karmas dissolve without Punya / papa.
- Only Drishta Phalam - Society gets benefit.

- Benefit - No Adrishtam - Punya / Papam
- Jnani - Knows I am Akarta Atma
- Asanga without relation with object of Karma / Instrument of Karma / Result of Karma.

Gita :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 - Verse 27]

Verse 451 :

न नभो घटयोगेन सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ 451 ॥

na nabho ghaṭayogena surāgandhena lipyate |
tathātmopādhīyogena taddharmairnaiva lipyate || 451 ||

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. SO too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]

- Just as space doesn't do Action, all Action only in Space... can't Avoid Space.
- I don't do anything - In my presence all actions happen.

I am space like 'Consciousness' :

- Abhimana Abava = Free from relations.
- Whether children will recognise contribution - Will they take care of me in old age is Abhimana Abava.
- Therefore Jnani never sullied / Tainted by karmas - Agyani.. Punya Phalam(Future)
- No Punya papa at any time
- No Accumulation of fresh karma
- Sanchita destroyed like dream, Agami will not come - Space example.
- Small space - Where pot of liquor was kept... Space will have no smell.
- Air can smell - Space not polluted.
- Similarly Jnani not affected by Agami Punya papa - Even though he is not associated with Upadhi.
- Jnani does karma - But not affected by Agami Punya Papam.

Verse 452 :

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।

अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ 452 ॥

jñānodayātpurārabdhaṁ karmajñānānna naśyati |

adatvā svaphalaṁ lakṣyamuddiśyotsṛṣṭabāṇavat || 452 ||

That work which was performed before the dawn of knowledge and because of which this body is conjured up, is not destroyed, by the self-knowledge without Yielding its fruits just like an arrow shot at an object. [Verse 452]

- Jnani has Prarabda when you look at him from Ahamkara angle, Already started functioning before he became Jnani.
- At conception, Prarabda begins
- Sanchita has not started / Agami not started - Prarabda has momentum like fan - Existing momentum.
- Sukham / Dukham = Prarabda Phalam.
- Never ends without giving Phalam - Prarabda Arrow - Already released Unreleased arrows = Sanchita.
- Prarabda weakens heart - Not my will, Jnanam - Time bomb in every organ Eyes / Ears

Verse 453 :

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।
न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ 453 ॥

*vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau |
na tiṣṭhati chinatyeva lakṣyaṁ vegena nirbharam || 453 ||*

Thinking it to be a tiger if an arrow is shot at an object, it doesn't then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

- Once tiger becomes Man in water, it can't stop - After releasing.
- Claims - Aham Brahma Asmi - Moksha - All 3 gone, Prarabda is Karma Phalam.
- Karma belongs to Karta.

Therefore Jnanis Say :

- I am Absolutely free I am not diseased body / Sick Ahamkara - Ever free Sakshi.

Lecture 139

Verse 454 :

प्राब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः
तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥ 454 ॥

*prābḍhaṁ balavattaraṁ khalu vidāṁ bhogena tasya kṣayaḥ
samyagjñānabutaśanena vilayaḥ prākṣaṅcitāgāminām |
brahmātmaikyamavekṣya tanmayatayā ye sarvadā sanisthitāḥ
teṣāṁ tattritayaṁ nahi kvacidapi brahmaiva te nirguṇam || 454 ||*

Prarabdha is very powerful indeed for the realised person and becomes nought only through the exhaustion of its fruits; while the sancita and agami karmas are dissolved in the fire of perfect Knowledge. But none of these three affect them who have realized Brahman and always live established in It. They are truly the Transcendental Brahman. [Verse 454]

1) Verse 445 – 458 :

- Does Jnani have Prarabdham or not.
- Jnani / Individual - Mix of Sakshi Amsha and Prakrti.
- Pure Consciousness... lends sentiency to mind and Ahamkara Amsha... Becomes Sentient mind and reflected Consciousness.
- Sakshi and Ahamkara inseparably mixed together.
- No Transaction by Pure Ahamkara.
- No Transaction by Pure Sakshi.
- Pure Ahamkara can't be there, because Ahamkara has Reflected Consciousness and Reflection can't come unless there is Sakshi the original.
- Ahamkara can't exist without Sakshi.
- Pure Sakshi can't do any transaction because its free from all changes.

What is meaning of I ?

- Mix of Ahamkara and Sakshi
- Jnani is able to know this - Mix alone was ignorant - Knows now.

Mix gains knowledge - Most Important :

Ahamkara Amsha	When Jnani dies
Mithya has only Vyavaharika Satta - Reality	Ahamkara Disappears

- I - Sakshi - Paramartika Amsha is eternally liberated.
- Ahamkara has no Absolute liberation, it can become Stronger, improve response, can become more clear - Gradual improvement.

Ahamkara Means :

- Mind / Vasanas / Subconscious problems involved, Purva Janma Karma, Karta Involved, has Prarabda Karma.
- Ahamkara can remove Sanchita - Avoid Agami, can't escape Prarabda.
- Therefore liberation not absolute. From Ahamkara Angle - No Jeevan Mukti...
- 10 % Reduced Anger / Depression / Inferiority complex, complex.
- No Absolute purity / Refinement / No Freedom from problem.
- 100 % Free Ahamkara doesn't exist - Jnani has 1 % Sorrow.

Look at yourself from Sakshi Angle :

- Ahamkara improvement - Not Aim of Vedanta like improving Body - Max possible.
- Ahamkara improvement - Incidental benefit.

Ultimate Benefit :

- Understand I am not obsessed with Ahamkara.
- Detached effort in improvement of Ahamkara
- Those who have learnt to detach... will say no Sanchita / Prarabda / Agami.
- Verse 454 - 2nd line Ahamkara Drishtya.. Moksha.

Ajnani : Jnani has Prarabda.

- 3rd Line - Sakshi Drishtaya.
- I Sakshi - Free from Karma
 - Never Karta
 - Nirguna Brahman Alone.

Verse 455 :

उपाधितादात्म्यविहीनकेवल-
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।
प्रारब्धसद्भावकथा न युक्ता
स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ 455 ॥

upādhitādātmyavihīnakevala-
brahmātmanaivātmani tiṣṭhato muneh |
prārabdhasadbhāvakathā na yuktā
svapnārthasambandhakatheva jāgrataḥ || 455 ||

For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened. [Verse 455]

- Sakshi Pradhana Muni - Jnani / Sanyasi, transactions Minimum - Reaction based relationship with possession and people invokes transaction.
- Vyavahara Dominant life - More Ahamkara Dominant - For them refinement more important...
- Do more 'Nididhyasanam' - So that Raaga / Dvesha / insult will not affect you...
- Done Sarva Dharman Paritajya.
- Sakshi - Should be related to all bodies not only my body.
- Ahamkara claims one body as mine, Sakshi can never claim one body as my body.
- Therefore Sakshi has no Sambandha with Body / Mind.
- Therefore I am Pure Brahman / Consciousness.
- Sakshi looks at waker like dream.

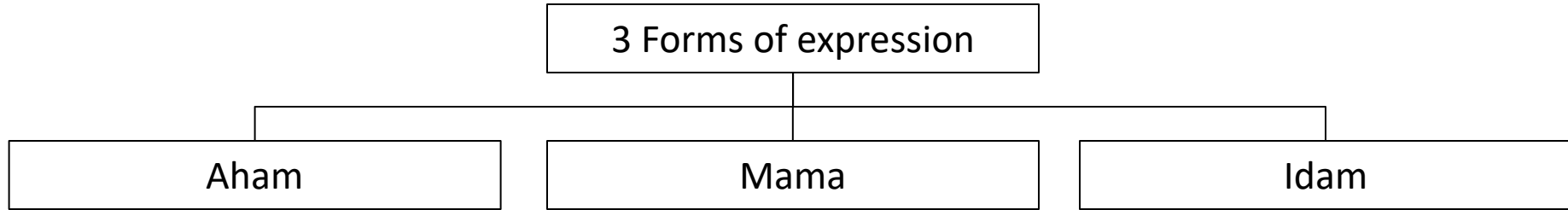
Verse 456 :

न हि प्रबुद्धः प्रतिभासदेहे
 देहोपयोगिन्यपि च प्रपञ्चे ।
 करोत्यहन्तां ममतामिदन्तां
 किन्तु स्वयं तिष्ठति जागरेण ॥ 456 ॥

*na hi prabuddhaḥ pratibhāsadehe
 dehopayoginyapi ca prapañce |
 karotyahantāṁ mamatāmidantāṁ
 kintu svayaṁ tiṣṭhati jāgareṇa || 456 ||*

He who has awakened from sleep has no idea of - I and - Mine with respect to the dream-body and the dream-objects. He remains ever awake as his own Self. [Verse 456]

- Body important from Ahamkara angle, No Ahamkara / Mamakara in Waking world around in dream.
- This clap / Tape recorder / Body → Don't say I.



- Absent for Sakshi Pradhana Jnani.

Verse 457 :

न तस्य मिथ्यार्थसमर्थनेच्छा
 न संग्रहस्तज्जगतोऽपि दृष्टः ।
 तत्रानुवृत्तिर्यदि चेन्मृषार्थे
 न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ 457 ॥

*na tasya mithyārthasamarthanecchā
 na saṅgrahastajjagato'pi dṛṣṭaḥ |
 tatrānuvṛttiryadi cenmṛṣārthe
 na nidrayā mukta itīṣyate dhruvam || 457||*

He does not wish to prove the unreal objects to be real, nor is he seen to maintain the dream-world. If he still clings to the unreal objects, he is really not yet awoken from sleep.[Verse 457]

After waking up :

- Doesn't want to prove existence of dream objects(Mental thoughts)

In Spiritual Awakening :

- My Attitude to wards world - Like dream but world doesn't Disappear.
- Perception continues - Reality sneaked out.

Example :

- Rising Sun... Before knowledge
 - Sun doesn't rise
 - Earth going around
- } Experience still is Sunrise! Myth / false
- Sakshi Pradana - Doesn't Aim at reduction of Argument
 - Ahamkara Pradhana - Argues
 - World real
 - If I Argue from Sakshi... and you from Ahamkara, its like Argument in Dream.

Between 2 Deaf - People :

- Jnani - No Sangraha / Acquiring / Amassing.
- Ahamkara - Ever insecure
- Therefore he has to Acquire - Sakshi neither gets things or gets rid of.
- If Jnani - Seriously works in Pravirthi / Nivrithi means he has not woken up.
- Strong Raaga / Dvesha = Attending reality to world.
- From Ahamkara Angle - World real
- Only from Sakshi Angle - World unreal
- Verse 456 - 457 - Example of person woken up from dream.

Verse 458 :

तद्वत्परे ब्रह्मणि वर्तमानः
सदात्मना तिष्ठति नान्यदीक्षते ।
स्मृतिर्यथा स्वप्नविलोकितार्थे
तथा विदः प्राशनमोचनादौ ॥ 458 ॥

*tadvatpare brahmaṇi vartamānaḥ
sadātmanā tiṣṭhati nānyadīkṣate |
smṛtiriyathā svapnavilokitārthe
tathā vidāḥ prāśanamocanādau || 458 ||*

Even so, the sage abiding in Eternal Reality in the form of the true Self does not perceive anything else. Just as one recollects the objects in the dream, the Realised one remembers his day-to-day acts of eating, releasing etc. [Verse 458]

Sakshi Pradhana Jnani :

- Woken up from dream of ignorance.
- All roles don't occupy mind - Parent / Spouse... Plays role not Burden.
- When necessary, invoked... when not invoked doesn't see anything else.

Dream :

- Several things I see in dream - But don't produce strong Raaga / Dvesha and occupy my mind.
- Raaga / Dvesha - Ideal indication - Clue to find out if I am Ahamkara / Sakshi Pradhana.

Person :

- Remembers dream with neutrality Udanityvam.

Similarly for Jnani :

- Reflects / Remembers his Activity without elation - Eating / walking...

459 :

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।
नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥ 459 ॥

*karmanā nirmīto dehaḥ prārabdhaṁ tasya kalpyatām |
nānāderātmano yuktam naivātmā karmanirmītaḥ || 459||*

The body has been fashioned by Prarabda. So, regard Prarabda as belonging to the body. But it is not reasonable to attribute it to the Self, for the Self is Beginningless and never created as a result of the past actions. [Verse 459]

- Jeevan Mukti = Verse 481 - 471

Does Jnani have Prarabda Karma?

- Verse 416 to 465 - 49 Verses
- Nowhere else this is found.

Does Jnani destroy all Karma?

- Both Statements correct - Depends on Definition of Jnani - Jnani as Enlightened Ahamkara.
- He is Ahamkara Pradhana Jnani... Definition of Ahamkara = Mind with Reflecting Consciousness, Chidabasa Sahita Antahkaranam.... Mind is integral part of Prakirti...

2nd Way :

- I am not Chidabasa / Mind / Body, but chit Sakshi.

Jnani Defined as Sakshi also :

- Sakshi Pradhana Jnani.

2 Ways to define Jnani

Enlightened Ahamkara

- Has Prarabda Karma
- Ahamkara continues to associate with body and interact with world.
- Because of Prarabda - Enlightened Ahamkara, faces dreams / Favorable / Unfavorable situations.
- Because Ahamkara is associated with Mind / Body / Sense organs.
- Ahamkara will have to respond to situations / Reactions - Become gradually lesser... Ahamkara can never be free from total Negative reactions.
- Anger - Sorrow can be reduced Managed - Can't be wiped out from Ahamkara Angle.
- Jnani learns to manage problems - Ahamkara merges into Brahman.
- After Videha Mukti, Free from problems - Problems Totally wiped out.
- No Janma Mrithyu / Jara Vyadhi... Freedom from problem - Gradual.

Jnani as Sakshi :

- Never talks of Prarabda which is karta.
- As Sakshi Nitya Akarta...
- Therefore don't have association with body.
- Body can be associated only with Ahamkara.

- Body can never be Associated with Sakshi.
- Akasha can't affect anything in creation.
- I am Space like 'Consciousness' - Have no association with body.
- Therefore no Karma / No Sharira Sambandha - No Interaction with world.
- In My presence body / Mind / world interact.

I as Sakshi do not Interact :

- Therefore no question of positive / Negative reaction.
- No Punyam / Na me Raaga - Dvesha.
- No 'Question' of reducing Viparita Bavana Belonging to mind.
- Atma has no sorrow for removal, for Sakshi Pradhana Jnani.
- Liberation instantaneous and Absolute for Ahamkara Pradhana Jnani..
- Liberation gradual and never absolute, its relative.

Verse 454 :

- I am Sakshi - Ever free.

3rd Like :

- How does he look at anger / Family / Society problems?
- Like waker looks at Dream world, problem like dream - Attempting to solve problem Means not having woken up.

Take it as Reality :

- Imagine I continue to take medicine for dream diabetes... means not woken up.

Dismiss noun... Therefore no Adjustment :

- For Jnani Existence of Prarabda is Ridiculous...
- 'Paramatma' is Mithya as Anatma.. Can't be counted.
- Seriously thinking of Prarabda
- Mithya focused - Satyam out of focus.
- Focus on friend - Snow capped mountains gone... can focus only one.
- Focus on Sakshi / Ahamkara - Decides your self Assessment.

1st Answer :

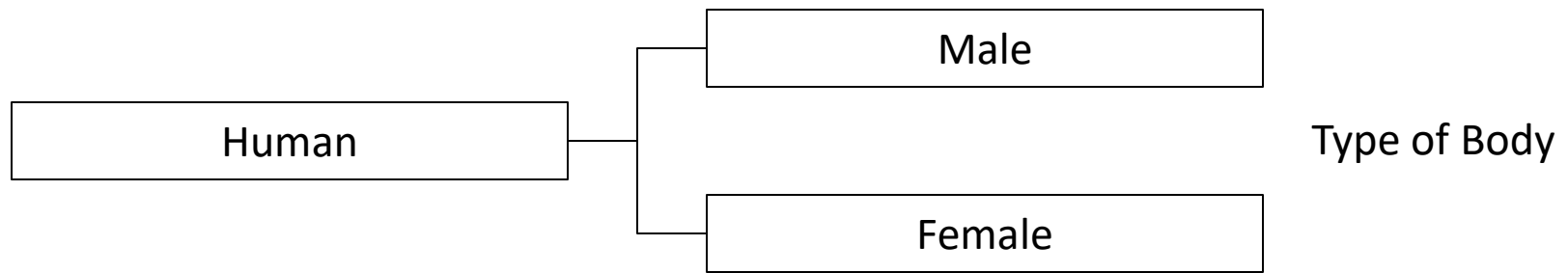
- Prarabdham belongs to Deha - Sthula / Sukshma body - May you attribute / Connect to body because.
- Body is product of Karma Phalam - Karma - Action or Phalam - Punyam and Papam.

How body born out of Karma?

- Body out of Pancha Buta...
- Samanya Karanam... Reflecting Medium used for all bodies.

What is role of karma - Vishesha Karanam?

- Determines type of body - Plant / Animal.



Determined by Karma :

- Panchikruta... Karma Janyam - Here Vissha Karanam Emphasized.
- Prarabdam - Born out of Punya / Papa.
- Karma - Therefore 'Paramatma' belongs to body, birth of body influenced by Karma.
- What experiences I have to go through is influenced by Karma....
- Type of Experiences not determined by Karma but influenced by Karma.
- Not entire life determined by Prarabda Karma... Sickness / Old Age / Death not Predetermined / Fatalistic...
- By Freewill can deflect or reduce impact of Prarabdam.
- 'Paramatma' plays role w.r.t biography of body.
- It can influence body - It can't touch Atma - Chaitanyam - Therefore 'Paramatma' belongs to body alone.
- Prarabda Dehaha Kalpayatam, Prarabdam Anandaha Atmanaha Yuktam.
- Prarabdam can never, belong to Atma which is Birthless.
- Type of Prarabdam you are going to have is indicated by time of Birth.

- Based on time - They chart horoscope
- Horoscope indicates Prarabda not gods will.
- Atma Anaadi - No Horoscope / No Good / Bad time for Sakshi Pradhana / Jnani.
- Atma never born out of Karma.

Verse 460 :

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।
तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ 460 ॥

*ajo nityaḥ śāśvata iti brūte śrutiramoghavāk |
tadātmanā tiṣṭhato'sya kutaḥ prārabdhakalpanā || 460 ||*

The Self is —birthless, eternal and undecaying||---such is the infallible declaration of the Sruti. How can prarabdha be attributed to one abiding in the Self? [Verse 459]

Atma has no Janma :

- Not focused on Ahamkara Personality, even when it is Functioning - But has no Abhimana.
- Brushing teeth not with Abhimana...
- Doesn't dwell on Husband hood / Fatherhood Therefore Sanyasa ideal.
- Grahasta involves Ahamkara, while performing role - Depending on Ashrama... Emphasises Sakshi.
- Sakshi Pradhana or Ahamkara Pradhana, Shankara Emphasises Sakshi Pradhana Jeevan Mukti.

Sruti tells :

- I am Birthless.
- I don't have Parents / No duty.

Katho / Gita :

- Na Jayate....
- Nitya Deathless Seshataha - Eternal

I Sakshi

Katho Upanishad :

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

na jāyate mriyate vā vipaścinnāyaṃ kutaścinna babhūva kaścit |
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || 18 ||

“The intelligent Atman is not born, nor does he die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Sruti Always tells truth :

- Reveals my Svarupam as Sakshi... Doesn't claim - I am Jnani.
- Jnanam belongs to intellect... Buddhi does not claim I am Jnani.
- I am not Jnani / Ajnani - I am illuminator of mind - Which has Jnanam / Ajnanam.
- Sakshi Pradhana Jnani - Doesn't believe in exhaustion of Prarabdham.

Verse 461 :

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ 461 ॥

prārabdham siḍhyati tadā yadā dehātmanā sthitiḥ |
dehātmabhāvo naiveṣṭaḥ prārabdham tyajyatāmataḥ || 461 ||

Only as long as one lives identified with one's body, can one accept that Prarabda exists. But no one accepts that a man of Realisation ever identifies with the body. Hence, in this case, Prarabdha should be abandoned. [Verse 461]

- Accept - Prarabda - W.r.t - Shariram and Ahamkara... After gaining Jnanam, if you want to look at yourself as enlightened Jnani - You Should know how mind reacts to Physical conditions / Situations.
- If you continue to be identified with the mind.
- Sakshi Pradhana Jnani not bothered about mind because mind is Mithya.
- After Jnanam - Aham Brahmasmi Verbal - if you are identified with Deha... worried about mental condition.

How Mind reacts to family condition... is it right / Wrong?

- Mental condition depends on Prarabda.
- Can't eliminate worry totally, Jnanam can't remove, Prarabdam or Bio Chemical worries.
- Biochemistry determined by Birth and then mood disorder... Moodily he Says Aham Brahmasmi.
- As long as you are identified with mind, Prarabda will continue to include reaction.

How to Realise? Question to Sakshi in mind?

- Challenge Prarabda - When you are Sakshi Pradhana - Identified with mind... you can never challenge Prarabda...
- On certain occasions Prarabda can be conquered and on certain occasions, Prarabda can't be conquered.
- Mind and Prarabda in eternal battle, as mind totally can't conquer Prarabda... claim I am not mind, let mind / Prarabda mind...
- I am illuminator of Success of Mind and failure of mind.
- Once Detached from mind, mind more successful... Not to be too much anxious about success... Anxiety about success becomes obstacle.
- Freedom from Anxiety from success is important.
- Sakshi Pradhana Jnani - Often conquers Prarabda - Than Ahamkara Pradhana Jnani.
- Let mind fail - In spite of Jnanam = Inner Space.

Realisation :

- Be detached from mind and Accept minds failure sometime.
- Don't identify with mind for real conquering of Prarabda.
- Depression / Anger comes and over whelms, can be reduced.
- You can drop Prarabda only when you drop Body / Mind completely.

Verse 462 :

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ 462 ॥

śarīrasyāpi prārabdhakalpānā bhrāntireva hi |
adhyastasya kutaḥ sattvamasatyasya kuto janiḥ |
ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ || 462 ||

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

- Upto Verse 458 - 'Prarabda' belongs to Atma
- Verse 458 to 460 - Prarabda belongs to Body / Mind.
- Verse 462 - Prarabda not for Anatma also for Uttama Adhikari.

Height of Jnanam - why?

Gauda - Mandukya Upanishad :

- Real Vedanta only there.
- You have to accept existence of Anatma for Awakened person - Dream world doesn't exist.

- Recognised water / Birth of wave misconception - No death of wave.
- Water was is will be - Not total of Substance created.
- Atma was / is / will be - Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiñcinna jāyate || 48 ||

No Jiva the ego centric Separative creatures is ever born. There does not exist any causes (Which can produce them as its effect) this (Brahman) is that highest truth where nothing is ever born. [3 - K - 48]

- World is Adhyasa - Superimposition status like dream / Rope Snake.
- What is existence for rope snake and dream is existence for this world also.
- My experience of world = Vedantic assimilation.
- Experience doesn't - Prove existence of a thing.
- Dream - Experience tangible - For Dreamer doesn't prove existence.
- In waking - Dream Nonexistent - Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.

- Neha Na Na Asti Kinchana....
- No body / Sense organ - Then no Prarabda... till then Accept.
- Body / Mind / Viparita Bavana - Drop them in Nididhyasanam - Mananam
- Go on rubbing, Mithya rope Snake not important, is Sadhana.

Verse 462 :

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ 462 ॥

śarīrasyāpi prārabdhakalpanā bhrāntireva hi |
adhyastasya kutaḥ sattvamasatyasya kuto janiḥ |
ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ || 462 ||

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

1) Sanchita Agami :

- All agree Jnani doesn't have Sanchita and Agami.

2) Prarabda - 2 Approaches :

- How Jnani looks at himself, I have 2 - Amshas.

Body / Mind	Sakshi
Ahamkara - Vyavaharika Satyam	Pure Consciousness Paramartika Satyam

- After Jnanam - Claim myself as Sakshi.
- Sakshi - Never done Sadhana / Sravanam... Sravanam - Done by Pramata.

I Sakshi - Apramata :

- No - Mananam / Nididhyasanam... No Emotional problems or Viparita Bavana.
- No Exhaustion of 'Prarabda' - No Punar Janma.
- Because I don't accept present Janma - Doesn't say I am Jnani.

Ahamkara Pradhani Jnani :

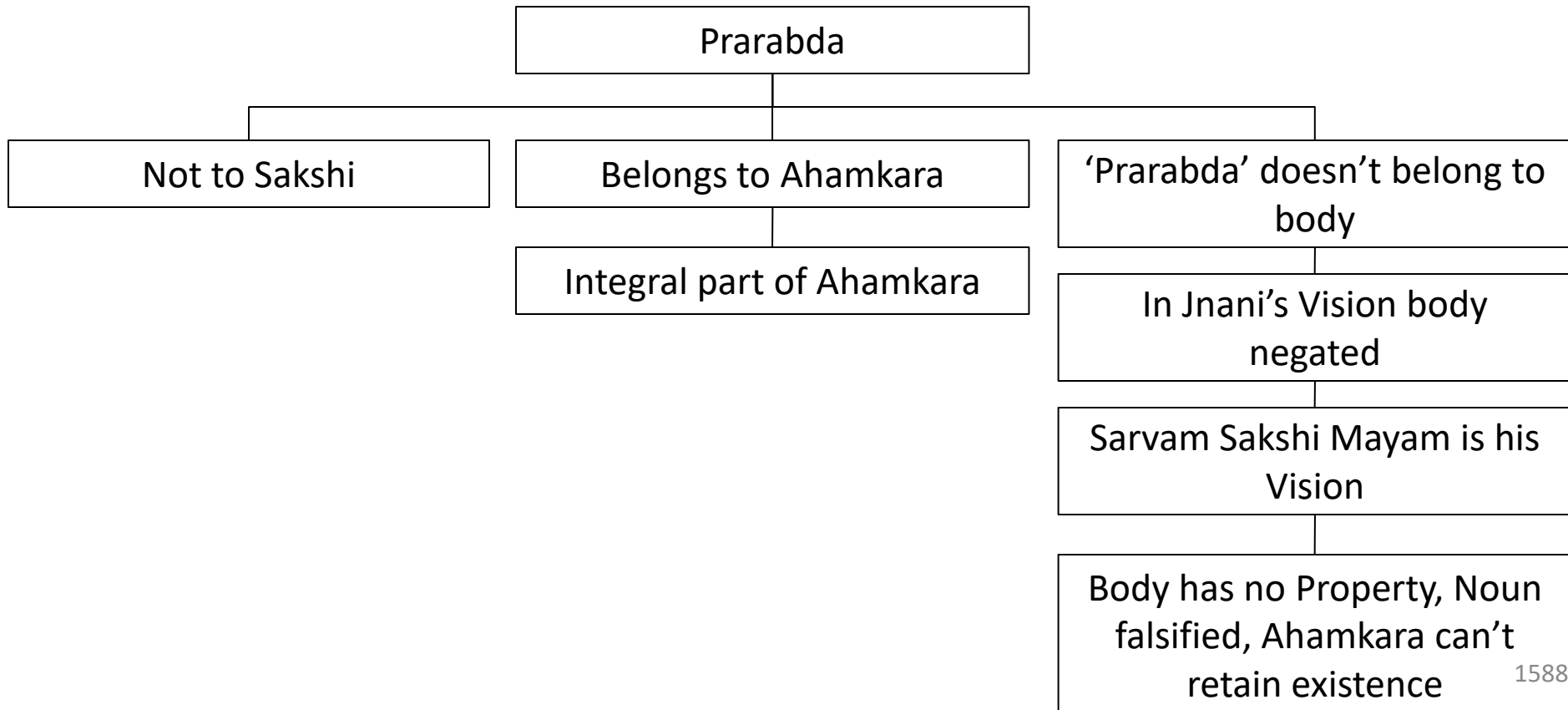
- I am Doing 'Nididhyasanam' - To claim Jnani - Have to claim Ahamkara.

Ahamkara Pradhana Person	Sakshi Pradhana Person
Has Prarabda	No Prarabda

- Difference not in Prarabdam but the way I Look at myself.

Question :

- Prarabda belongs to whom?



- Accepting Prarabda is accepting existence of body - Accepting Dvaitam.
- In vision of Jnani - Body is as good as Dream - Adhyasa / Asat.

Where is question of birth of body?

- Like talking of birth of rope snake - For ignorant - Rope snake has validity for sometime - Accept Arrival of rope snake its Arrival / Brand of Snake...
- After knowing rope... how to discover characteristics of snake??

Similarly for Jnani :

- Prarabdam discussion - Indicates continuation of Delusion.
- Nonexistent Shariram, therefore no Janma for Nonexistent body / Unborn body - No Destruction / Death.

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- How to talk of Prarabdham of Birthless / Deathless body.

Verse 463 and 464 :

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ 463 ॥
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ 464 ॥

jñānenājñānakāryasya samūlasya layo yadi |
tiṣṭhatyayaṁ katham deha iti śaṅkāvato jadān || 463 ||
samādhātum bāhyadṛṣṭyā prārabdham vadati śrutih |
na tu dehādisatyatvabodhanāya vipaścitām || 464 ||

If the effects of ignorance are completely destroyed by Knowledge, how can the body continue to exist? Sruti, from a relative standpoint, postulates the concept of prarabdha for the ignorant people who entertain such doubts. The idea of prarabdha has been expounded by the Upanishads not for proving the reality of the body etc., for the wise----because the Upanishads are without exception striving to point out the one Supreme Reality. [Verse 463 and 464]

Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं ब्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी
गन्धारानेवोपसंघेतैवमेवेहाचार्यवान्
पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति॥ २ ॥

tasya yathabhinahanam pramucya prabruyadetam desam gandhara etam disam vrajeti;
sa gramadgramam prcchanpandito medhavi gandharanevopasampadyetai-
vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye atha sampatsya iti. || 2 ||

And as someone may remove that person's blindfold and say, 'Gandhara is this way; go this way', and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the self. [6 - 14 - 2]

- Proves existence of Prarabda for Jnani.

How to resolve contradiction?

Up :

- Talking to ignorant person - Remains in Vyavaharika Drishti alone.
- He can never accept fact that, there is only Brahman and there is nothing else other than Brahman.
- Sarvam Brahma Mayam Jagat, ignorant take Jnani as Sharira only.
- Upanishad - Comes down to level of Ajnani, Like talking about origin of Snake.
- As long as you see snake / Dream, have to talk about reality of Snake / Dream, Say Slokas for Svapna Parihara.

- As long as Ajnani looks at Jnani as Shariram, he has to be told how Shariram continues.

Therefore Upanishad Says :

- Jnani has Prarabda and Prarabdam Sustaining body and Sukham, Dukham, Disease, lives as per Prarabdam.

Jnani will say :

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse 3]

Will not say it in open as people will think he is Mad!

- He accepts plurality in Vyavahara - Thought / Doubt of ignorant person....
- In Vedanta its said - Whole creation born out of Agyam.
- Like rope snake... born out of rope ignorance.
- When Jnanam comes - Ajnanam and Products of Ajnanam go.

- Jnanena - Agyana and Agyana Karya Nasha.
- With rope knowledge - Rope ignorance goes and rope ignorance born snake goes.
- Advaita Agyanam should go away, and Agyana caused Dvaitam must go away.
- Means entire Universe must disappear.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Body is within world, Jnani - Negates world / Body.
- Therefore Jnani Shouldn't have a body.
- Body is duality... Duality is born out of ignorance - Ignorance is gone, Therefore duality should go and body should go.

Our Experience :

- After Jnanam - Body continues to exist for Jnani.

How to explain continuity of body of Jnani?

- Jnanam destroys all duality but Prarabdam continues for sometime.

Switch off Fan :

- Electricity withdrawn.. Because of Momentum of ignorance... effect of ignorance... little Bit of Prarabdam continues... 10 - 20 - 30 Years..
- Jnani doesn't see continuity of body.
- What we call body is nothing but Brahman.

Ordinary Person :

- By Knowledge, product of ignorance - Body along with ignorance destruction takes place.
- If body is born out of ignorance then it should go...
- Anything not born out of ignorance is Satyam. 2 Satyam's - Brahman and Body.

Where is Advaitam?

- Advaitam can be established only if we say - Body is born out of ignorance.
- How body doesn't go by knowledge.
- This is doubt - Because of dull intellect, because of Non-Assimilated teaching.
- Answer to those people, with external Vision, Sruti temporarily accepts Prarabda.
- Only from superficial Drishti, Vyavaharika Drishti, Prarabda continues after Jnanam.
- From Paramartika Drishti - No Prarabdam Ever.
- Existence of Prarabda - No question of continuity.

To satisfy dull Intellect :

What is Paramartika Drishti?

- By Accepting continuity of Deha, Sruti doesn't want to convey absolute reality of body.

For Wise :

- No Shariram / No Prarabda with Verse 464 - Prarabda over.

Conclusion :

For ordinary people	From Jnanis Angle
- Prarabdam is there for Jnanam	- No Prarabda

Verse 465 :

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 465 ॥

paripūrṇamanādyantamaprameyamavikriyam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 465||

Only Brahman there is, one without a second, complete, infinite, without beginning or end, Ineffable and changeless; in It there is no duality whatsoever. [Verse465]

- Brahman alone was / is / will be

What type of Brahman?

1) Ekam - Advitiyam :

- Sajatiya - Vijatiya - Svagata Bheda Rahitam - Other than Brahman / Consciousness - No Matter at all... No Chetanam and Achetana Tattvam Sarvam Chetanam..

Sajatiya :

- No 2nd Consciousness other than Brahman.
- No Matter other than 'Chaitanyam'

Svagata :

- No internal difference in Chaitanyam, Top / Middle / Bottom of Chaitanyam.
- Chaitanyam alone is there
- God alone is there
- Ekam Eva Advayam Brahma.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- No other total / Part of Consciousness.
- Highest Vision of Vedanta...
- Make this statement without intellectual conflict.

Say : Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Sankhya / Nyaya / Vaisesika...
- Purva Mimamsa / Dvaitam / Visishta Advaitam, Reject Advaitam because its difficult to / Say - Consciousness Alone is there - No Matter... in 3 Periods of time.
- Some rare Rishis, understood!

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्गार्थवर्णोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।
पुरश्चक्रे द्विपदः, पुरश्चक्रे चतुष्पदः ।
पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥ इति ।
स वा अयं पुरुषः सर्वासु पूर्सु पुरिशयः; नैनेन किञ्चनानावृतम्, नैनेन किञ्चनासंवृतम् ॥ १८ ॥

idam vai tanmadhu dadhyannātharvaṇo'śvibhyāmuvāca | tadetadṛṣiḥ paśyannavocat |
puraścakre dvipadaḥ, puraścakre catuspadaḥ |
puraḥ sa pakṣī bhūtvā puraḥ puruṣa āviśat || iti |
sa vā ayam puruṣaḥ sarvāsu pūrsu puriśayaḥ; nainena kimcanānāvṛtam, nainena
kimcanāsamvṛtam || 18 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi Said, ' He made bodies with two feet and bodies with four feet. That Supreme Being first entered the bodies as a bird (the subtle body). ' He on account of his dwelling in all bodies is called the Puruṣa. There is nothing that is not covered by him, nothing that is not pervaded by Him.[II - V - 18]

Neha Na Na	Kinchana
Plurality	Lota

- Experience doesn't prove reality understand this to know Vedanta.
- Svapna - Experiential - Nonfactual.
- Similarly Paramatma / Body / Elephant / Running - Not Factually there.

Brahman is Paripoornam infinite :

- Anaadi - Without beginning or end.
- Aprameyam - Never object of experience
- Avikriyam - Never Subject to Modification - Changeless Brahman is there and that Brahman I am.
- There is no dream world other than me...
- There is no waking world other than me the observer.

Verse 466 :

सद्धनं चिद्धनं नित्यमानन्दघनमक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 466 ॥

sadghanam cidghanam nityamānandaghanamakriyam |
ekamevādvayam brahma neha nānāsti kiñcana || 466||

The essence of Existence, the essence of Knowledge, the essence of Eternal Bliss, Non-dual, devoid of any activity, is only the Brahman; one without a second; in It there is no duality whatsoever. [Verse 466]

- Satchitananda Svarupam
- Sat Ghanam only one Brahman, pure Consciousness unadulterated existence.

Chit Ghanam :

- Pure Consciousness not existence and Consciousness - 2 things.
- Not one part of Existence / Consciousness.

Brahman is Partless :

- Brahman is pure existence and pure Consciousness also - Pure Ananda Non experiential original Ananda Anadi
- Experiential Ananda is reflection of original Ananda in the Mind Nityam - Eternal.
- Akriyam without Karma or Action
- That Brahman alone is... No Plurality.
- All contradiction = My Father is Nitya Brahmachari I don't have tongue A and Dvai
- Advaitam is In spite of perceiving Dvaitam continue to experience and Assure here is only Advaitam.

Krishna :

- If people don't understand - No Wonder.
- When people accept Advaitam seeing Dvaitam - Greatest wonder.
- Without seeing Advaitam, one must say only Advaitam exists.
- In Dvaitam say - No Dvaitam.

Verse 467 :

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 467 ॥

pratyagekarasaṁ pūrṇamanantaṁ sarvatomukham |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 467||

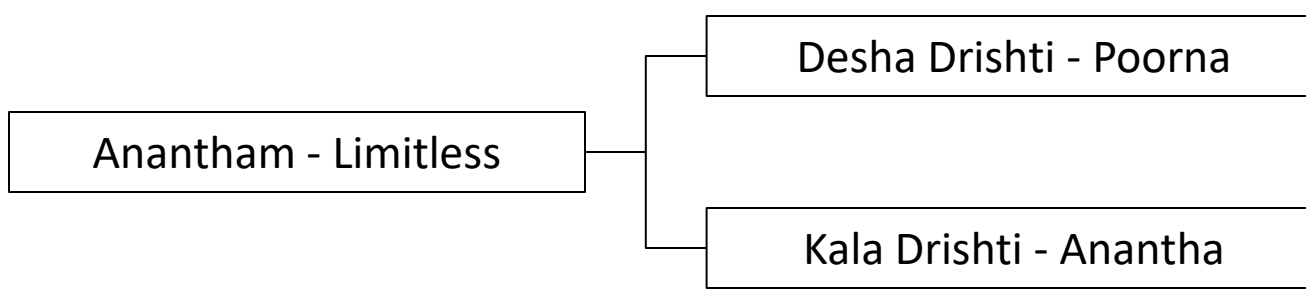
The Subject within all, Non-dual, homogeneous, endless, all-pervading, there is only the Brahman; one without a second; in It there is no duality whatsoever.[Verse 467]

If you Say :

- There is Brahman / Ultimate truth / Essence of creation - Object somewhere.
- Brahman and person talking, don't say - Brahman is there.
- Convert Brahman into Brahma Atma Aham... I alone Am... / Subject alone is / No Object at all...

Mandukya Upanishad : 3rd Chapter :

- Advaita Prakarana Ajati Vada....
- My status of being subject is gone...
- I am, get status only with reference to object(Maha Realisation)
- Subject - Object Vilakshanam - Aham Eva Asmi...
- Brahman is Pratyak = Atma = I 'Consciousness' Principle - Eka Rasam without any 2nd thing - Unmixed with Anything.
- Poornam - Full and Complete.



- Sarvatomukham - which Direction Consciousness is facing.
- Turned in all Direction - All pervading
- Near experience - In Sushupti
- Sajatiya / Vijatiya / Swagata - Bheda Rahitam, no need to do Meditation
- Experience all the time... Cognitive experience alone requires Sadhana.
- Advaita Anubava - We have
- Advaita Jnanam - Requires

Verse 468 :

अहेयमनुपादेयमनादेयमनाश्रयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 468 ॥

aheyamanupādeyamanādeyamanāśrayam |

ekamevādvayaṁ brahma neha nānāsti kiñcana || 468||

That which is to be neither shunned nor taken up nor accepted, that which is non-dual and without support--there is only the Brahman; in it there is no duality whatsoever. [Verse 468]

- Brahman can't be taken up by me - Not Available reception.
- Brahman can't be given up by me – Rejection
- Because its i... Object other than me, Can be received or rejected by me.

- Subject can't be rejected by me.
- Go to Airport receive my self.
- Reception / Rejection - Not for Brahman.
- Receiver / Rejector can't be Received / Rejected.
- Anupadyeyam - Unreceivable
- Heyo Upadhe Varjita - In Lalitha Sahasranam.
- Aheyam - Not Rejectable
- Not worshiped outside - Not Object
- Worshippable is myself - Who is never Available for reception or Rejection.

Anadheyam	Anashrayam
Un Supported	Not Supporter

- Neither Adheya Vastu can keep watch in my hand.

Watch	Hand
<ul style="list-style-type: none"> - Supported - Anadheyam 	<ul style="list-style-type: none"> - Supporter - Anashrayam

Why Brahman neither Supported / Supporter??

- To whom this relation you require, duality. If you Accept.
- Atma and Anatma - Supporter / Supported relationship is there....

Ultimate :

- Sarvam Atma Mayam Jagat.

Who is to Support Whom?

Verse 469 :

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 469 ॥

nirguṇam niṣkalam sūkṣmam nirvikalpaṁ nirañjanam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 469||

Without any qualities or parts, it is subtle without disturbances and taintless, there is one Brahman; in it there is no duality whatsoever. [Verse 469]

- Nirgunam - Without Attributes.
- Nischalam - Without parts like, Organs - Niravayavam.
- Sukshmam - Subtlest not for Objectification.
- More gross - More Visible / Knowable / Perceptible.
- Sukshmataram - Never knowable because its ever self Evident knower principle.

Eyes :

- Self Evident perceiver, Not Perceived by me
- No Doubts, register existence of eyes - But never can be Seen.
- Nirvikalpam - Divisionless in form.
- Of Knower - Known - Knowing
- Seer - Seen - Seeing
- Hearer - Heard – Hearing.

Tripiti Rahitam :

- Niranjanam = without blot Doesn't have impurity called Maya / Avidya...
- Maya and Avidya belong to Vyavaharika Satyam impurity of lower order of reality.
- Brahman belongs to Paramartika Satya, Brahman is free from Maya - Avidya.

Verse 470 :

अनिरूप्य स्वरूपं यन्मनोवाचामगोचरम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 470 ॥

anirūpya svarūpaṁ yanmanovācāmagocaram |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 470||

The real nature of which is incomprehensible, which is beyond mind and speech and non-dual, there is only Brahman; in it there is no duality whatsoever.[Verse 470]

Brahman is of inexplicable nature :

- Because Mano Vachamagochara - To explain - It should become object of my Mind.
- Mind experiences Object - Communicate it with words.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- We give Vyavaharika definition from Vyavaharika experience.

Nityam :

- W.r.t Anitya Prapancha
- Consciousness w.r.t Matter
- Once you negate Matter, Consciousness chooses its meaning.

Most know Matter :

- Can't say Sat / Asat, Chit / Achit.. Therefore Observe Mounam.
- Agocharam = in Accessible.

Lecture 142

- 1) After Jnanam, Ahamkara based Judgments continues / Refinement of Ahamkara continues Receives experiences in the world - Continues to measure Jeevan Mukti... I am little bit Mukta...

Vedanta :

- Samsara also based on Judgment of Ahamkaras performance.
- Comparison and Complaint and Worry continues, Previously I said world not Ok.

Now : I am not Ok

- To explain problem, have to introduce Prarabda Karma - For Sakshi Pradhanam Jnani - He never Judges himself based on Ahamkaras Performance.
- He Says - I am Nitya Mukta not Obsessed with Ahamkara, because world - Mithya.
- Ahamkara - Not Satyam but Mithya Gradual shift only from, Ahamkara Pradhani Jnani to Sakshi.
- Viparita Bavana belongs to Anatma.
- Therefore I am ever free from Problem.
- Vision of Sakshi Pradhana Jnani Verse 465 - 471.
- Neha Nanasti Kinchana... (Brihadaranyaka Upanishad : Chapter 4 - 4 - 19)

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiñcana |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 – 4 - 19]

- No Triputi - No question of improving Ahamkara.

Why remove Viparita Bavana / Mind / Old habits of mind?

Initially :

- Vedanta to improve transaction.

Later :

- Transactions Negated.

What is existent them?

Verse 471 :

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 471 ॥

satsamṛddham svataḥsiddham śuddham buddhamanīdṛśam |
ekamevādvayaṃ brahma neha nānāsti kiñcana || 471||

Self-existing, self-evident, pure intelligence, unlike anything finite. Non-dual, there is only one Brahman. In it there is no plurality whatsoever. [Verse 471]

- Only one Brahman free from another Consciousness - Matter as 2nd Entity.
- Because everything other than Brahman is of lower order of reality.
- Therefore can Emphasise existence perception of Dvaitam continues, don't accept dream as no 2 and waker with waking as no 1.
- Pashyan - As before
 - Not Obsessed - As good as Non existent
 - No factual existence

Verse 471 :

- Conclusion of Jeevan Mukti Brahman = Pure existence - Not Adjective but Noun.
- Normally don't know, independent entity.
- We know existence along with object only.

Table	Is	Consciousness is
Noun	Adjective	Adjective of Body

Existence	Brahman = 'Existence' as Noun
Adjective of Matter	Not Looking Anything rich, wants nothing in life

Svata Siddha :

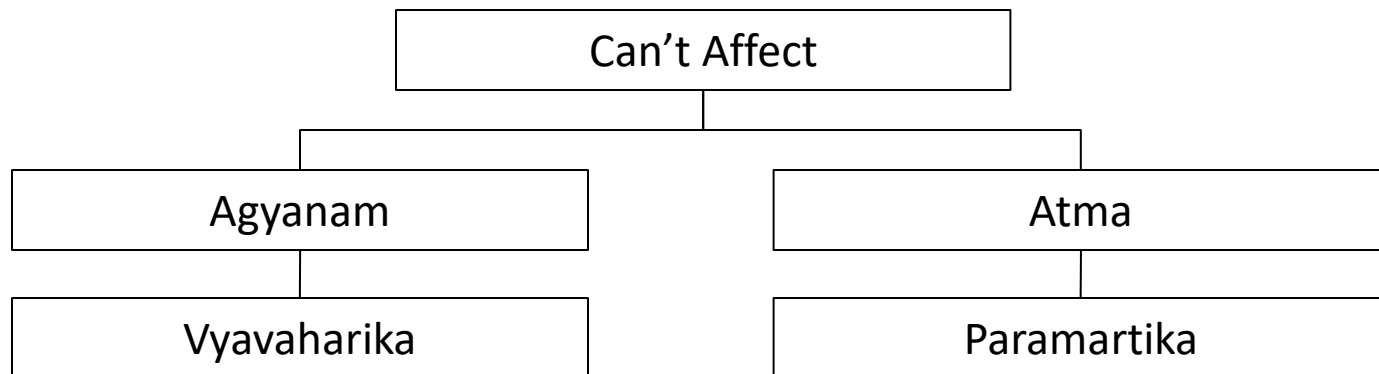
- Self Evident as Aham, doesn't require Pramanam, Svayam Prakasha...

Shudham :

- No Impurity enjoying Paramartika Satta.

All known impurities :

- Agyanam
 - Raaga Dvesha
 - Punya Papa Karma
 - Sukha Dukha ← Enjoy Vyavaharika Satyam
- If ignorance = Paramartika Satyam.
 - Brahman cant be Eliminated and then ignorance will be as eternal as Brahman and can't be Eliminated.
 - Therefore Agyana Lower order of reality, can't pollute Chaitanyam / Atma.
 - When it exists or When it is negated?



- In Samsara Kale / Moksha Kale, Shudham Budham / Nature of Consciousness.
- Aneedrisham - Without comparison
- Nirupamanam - Matchless
- In Comparable
- That Brahman Alone is there and that Brahman I am.
- Jnana Phalam of Jeevan Mukti over.

Verse 472 :

निरस्तरागा विनिरस्तभोगाः
शान्ताः सुदान्ता यतयो महान्तः ।
विज्ञाय तत्त्वं परमेतदन्ते
प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ 472 ॥

nirastarāgā vinirastabhogaḥ
śāntāḥ sudāntā yatayo mahāntaḥ |
vijñāya tattvaṁ parametadante
prāptaḥ parāṁ nirvṛtimātmayogāt || 472||

Noble hearted Renunciate who are rid of attachments, who have given up all sense enjoyments, who are calm and controlled, Realise this supreme truth and at the end, they gain bliss supreme as a result of their Self-realisation. [Verse 472]

- Ahamkara Survival because of Karma oil.
- Prarabda = Reserve oil.
- No Petrol Pumps / Mithya - Gone, 3 Shariram Disappears.
- Karana Shariram made of Avidya and Sanchita Karma... ignorance and Sanchita Karma.

- Sukshma Shariram - Sustained by Prarabda Merges into Samashti = Ishvara.
- Karana Shariram - Merges into Maya / Ishvara
- Sukshma Shariram - Merges into Maya / Hiranyagarbha
- Sthula Shariram - Merges into Maya / Virat.
- Parantha Kala - 3 Shariram gone, Ahamkara Gone.

Attains Videha Mukti :

- Sukshma and Karana - Shariram travel for others.
- Chaitanyam of Jeevan Mukta remains, exists as Brahman - No more encased within the body.
- New name given - Videha Mukta.
- Jnani has no Individuality - Shankara only Ishvara.
- Bhagawan can give Darshanam in form he worships....

1) Nirastaraga :

- Neutralizing Raaga / Dvesha by Karma Yoga, immoral Raaga / Dvesha eliminated.
- Legitimate desires reduced to nonbinding Raaga / Dvesha Fulfilled / Not fulfilled ok.

2) Viniprastha Boga :

- Gradually importance given to Dharma / Moksha.
- Artha - Kama reduced
- Money - Entertainment

3) Sadatma :

- Management of Sense organ - Dama, Yukta.

4) Sushanta :

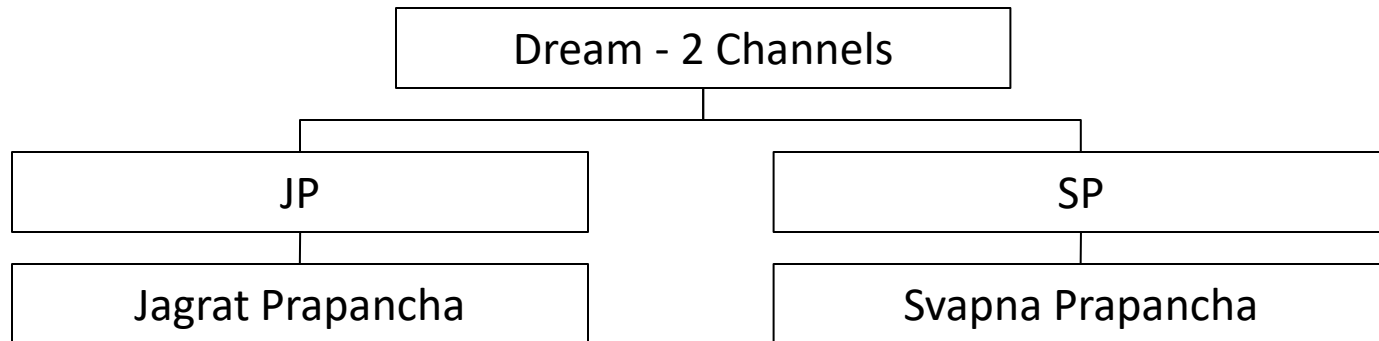
- Mind control
- Directing Mind
- Sadhana Chatushtaya Sampatti

5) Yat - External Sanyasa Taking to 4th Ashrama :

- Detachment = Mental preparedness to Sanyasa Mind.
- Loss = handover lords property to lord, Tan / man / Dhan Tera.
- Anxiety gone - Mind Apply's itself in Vedanta, Stress free.

6) Vigyaya :

- Know ultimate truth
 - Vyavaharika - Jagrat
 - Pratibasika - Svapna
- Mithya - Both Equally Mithya



- Brahma Aham Paramartika Satyam

Where is That?

- In the Paramartika Satyam
- I, Closest Consciousness, is Paramartika Ateetvam and Enjoy their Jeevan Mukti.
- Initially observed with Ahamkara Pradhana.

Refine :

- Krodha / Moha / Lobha
- Drop Obsession with Ahamkara - Ahamkara Improves.

Megalampia :

- Worried about Disease / Healthy, received Symptoms.

7) Death :

- Ahamkara Part dies.
- Absolute get Moksha
- Punar Janma Abava, Punar Janma Abava.
- Because of Atma / Yoga / Jnanam power of Knowledge.

Verse 418 - 472 :

- Jnanam
- Jnana Phalam / Jeevan / Videha Mukti Teaching over.

Verse 473 : Guru Upadesa :

भवानपीदं परतत्त्वमात्मनः
स्वरूपमानन्दघनं विचार्य ।
विधूय मोहं स्वमनःप्रकल्पितं
मुक्तः कृतार्थो भवतु प्रबुद्धः ॥ 473 ॥

bhavanapīdaṁ paratattvamātmanaḥ
svarūpamānandaghanam vicārya |
vidhūya moham svamanaḥprakalpitaṁ
muktaḥ kṛtārtho bhavatu prabuddhaḥ || 473 ||

You too, discriminate thus, (be Established in) this surpassing truth, the real nature of the Atman which is bliss Absolute, and Shaking off the delusion created by your own mind, be liberated and illumined and reach the Fulfillment of your life. [Verse 473]

- You also know this - Atma - Your own nature Sakshi Svarupam.

Shift identification :

- Ascertain - Unalloyed Poornatvam through Sravanam / Mananam / Nididhyasanam.
- Wakeup from Jagrat Prapancha.
- All relationships from Mithya Prapancha only.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

- Jagrat - All Svarupam, invoke higher nature.
- Reduce Jagrat to Svapna.

How you know you have Woken Up?

- If Obsession from dream and Summer continues - Not woken up completely.
- If not woken - 'Sravanam'...
- All relationship = Moham.
- Atma has no relationship, Na Bandam Na Mitra.... When you die... I wont cry... tells wife?
- Don't tell... Vyavahara = Drama = Vesham...
- If this is not Vision, Samsara continues.
- Relations / Duality - Caused by own mental identification....
- Elevating Vyavaharikam to Pratibasikam is my contribution...
 - Elevating rope Snake into Snake
 - Elevating Svapna to reality
 - Elevating Vyavaharikam to Paramartika

My contribution

Don't have Unintelligent expectation :

- Kings vehicle, Nobody should see me!
- Want all relationships and no problems - Problems not possible.

Have Both / Reject Both :

- Sambandha - Sukham / Dukham go together - No Sambandha - without Dukham.
- May you be free - Asangoham See meaning... Mukta by Seeing, I am Asanga...
- Krutarta Self Sufficient be Self Satisfied.

Verse 474 :

समाधिना साधुविनिश्चलात्मना
पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।
निःसंशयं सम्यगवेक्षितश्चे-
च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥ 474 ॥

samādhinā sādhuvinīścalātmanā
paśyātmatattvaṁ sphuṭabodhacakṣuṣā |
niḥsaṁśayaṁ samyagavekṣitaśce-
cchrutaḥ padārtho na punarvikalpyate || 474||

Perceive the nature of the self with the eye of perfect knowledge through Samadhi where the Mind has been brought to complete quietude. If the declarations of Sruti (Heard from the teacher) are perfectly understood without a trace of doubt, it can lead to no more Scepticism. [Verse 474]

- Spend time on dwelling on Asanga - Not Sanga.
- Swaswami Sambatataha ...
- Relationship with objects / pets / People... Every transaction reinforces Sangha and it has to be neutralized by Asanga.
- By Samadhi Abhyasa / Nididhyasanam in which mind is withdrawn from transaction not with fixed time.
- Do Dhyanam like Sanyasi... Vinischala Atma Dwell on teaching with eye of clear understanding /Wisdom recollection of Sravanam / Mananam... May you see your own higher nature which has no duty relationship - Relax to see, who you are.

Verse 473 to 478 - Upadesa :

- Behavior of Jnani who has Assimilated.
- Teaching Sthira Bakti / Guna Teeta / Para Rakta Check gap in my Behavior and what's mentioned in Shastra.

Verse 474 :

समाधिना साधुविनिश्चलात्मना

पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।

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Aim of Nididhyasanam / Samadhi / Abhyasa :

- Not thoughtlessness but focuses invocation of Vedanta thoughts - Created in Sravanam.
- Brahma Satyam - Jagan Mithya, I am only reality.
- World is superimposed on me... in capable of Affecting me.

See Validity of teaching :

- Mind not for proving Vedanta but Making Vedantic thought well entrenched.

Why should I Accept Vedanta?

- Siddhi Granthas? Remove Doubts of Pramana / Prameya... Get conviction, then teaching Brahman Satyam - Brahman only reality.
- Jagat is Mithya / Appearance like rope - Snake reality, is I - Myself.

Padartha / Essence :

- Teaching received through Sravanam / Never doubted Again...

Brahma Sutra :

- Sankhya / Yoga / Baudha / Jain - Challenged.
- If you don't Answer doubts - You suppress intellect, go by belief
- Vedanta not belief but understanding (Suppressing intellect).
- Only human beings Grow - Intellectual Satisfaction is there in this teaching.

Verse 475 :

स्वस्याविद्याबन्धसम्बन्धमोक्षा-

त्सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं

चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ 475 ॥

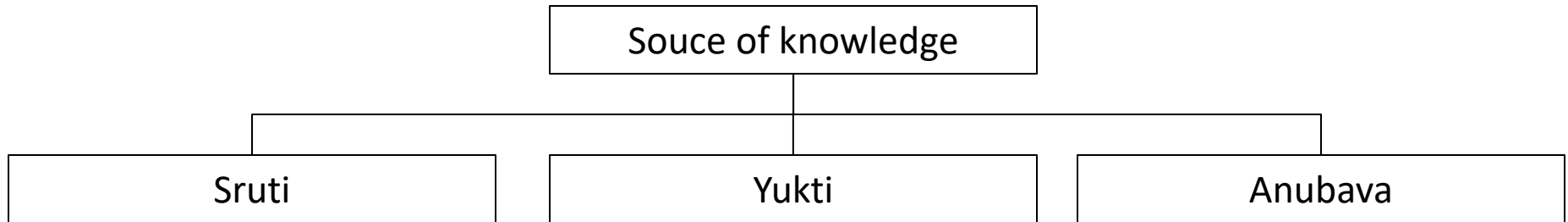
svasyāvidyābandhasambandhamokṣā-

tsatyajñānānandarūpātmalabdhau |

śāstram yuktirdeśīkoktiḥ pramāṇam

cāntaḥsiddhā svānubhūtiḥ pramāṇam || 475 ||

When the self, the existence=knowledge-bliss, is realised through liberation from one's bondage of ignorance, then the scriptures, logical reasoning and the words of the teacher are proofs; the subjective experience of one's own concentrated mind is yet another proof.[Verse 475]



If any Vagueness - Go to 3

- God in Sadhana, Atma Labdha is Attainment of my real nature - Satya Jnana Ananda Rupa.
- Immorality my Svarupam need not go to another for security.
- Security is not gold / Possession / Money / People.. Its my Nature.

If any Vagueness - Go to 3

- God in Sadhana Atma Labdha is Attainment of my real nature - Satya Jnana Ananda Rupa.

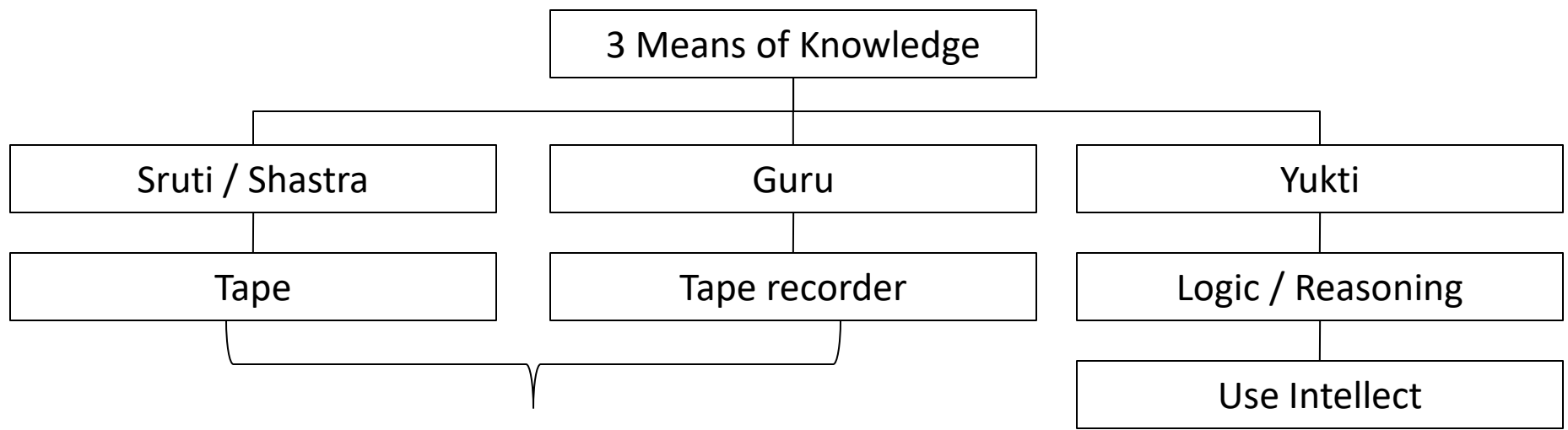
Atma	Anatma
<ul style="list-style-type: none">- Ever secure- Nitya Chaitanya Rupam Anandaha : <ul style="list-style-type: none">- Poornatvam- Freedom from want / Self Adequacy / At physical / Emotional / Intellectual levels	<ul style="list-style-type: none">- Never secure, Kalam Attacks, can't protect any possession from attack of Kala

Attaining that Atma is goal :

- Never attain because its my Nature.
- Therefore as though Attainment.

By Discovering Atma :

- Avidya Bandah / Sambandha, Moksha(Giving up Tyagaha Here)
- By Giving up Association with ignorance.
- Ignorance and Bondage are twin relationship, give up ignorance by knowledge and Atma is discovered.



Guru Makes Sruti a Pramanam(Means, Otherwise words)

Intellect and Shastra - Useful :

- Shastra Pramana Sahita - Intellect - Useful
- Shastra Pramana Rahita - Intellect - Condemned

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Eshonu Atma Chetasa Vedittivyaha.
- Only through intellect - Atma Attained, Buddhi knows only language of reasoning.

Anubava :

- Not Mystic / Brahman experience, Brahman never object of experience.
- Brahman Anubava doesn't exist, Anubava we already have.
- Sushupti and Swapna - 2 Anubavas used Sharirasya and Svayam Jyoti Brahman.

Swapna :

- To show false duality can appear very real, in Swapna real.

Sushupti :

- To show duality not our intrinsic nature - If it was, then it will always be there.

Dvaitam Goes :

- Therefore incidental
- Using intellect and Shastra

Conclude :

- Dvaitam incidental - Advaitam is intrinsic
- Knower hood incidental.

Consciousness - Intrinsic :

- Doership - Incidental or superficial, for this need Sushupti.
- Analyse Swapna / Sushupti in Jagrat, Avastha Traya Anubava Vichara = Mandukya Sva Anubati - Avastha Traya Anubava in you all the time.
- Dvaita Anubava - Jagrat / Swapna
- Advaita Anubava - Sushupti.

Vedanta :

- Not meant to give Advaita / Dvaita experience.
- To know which is real / Superficial, incidental.

Verse 476 :

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुदादयः ।
स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ 476 ॥

bandho mokṣaśca tṛptiśca cintā"rogyakṣudādayaḥ |
svenaiva vedyā yajjñānam pareṣāmānumānikam || 476||

Bondage and liberation, contentment and anxiety, health, hunger and so on, are known only by the person concerned; other have knowledge of these by mere inference. [Verse 476]

- By Sruti / Yukti / Anubava - Be convinced - Aham Satyam - Jagan Mithya.
- Nobody can know whether another is Jnani...
- I can't know if other is hungry Svata Siddha....
- What one has to prove by oneself only, Bandaha - Whether I am Samsari / Mukta or not.
- Moksha - Liberated / sense of freedom subject only.

Trupti :

- Not Jnanam - But Jnana Phalam - Which is experienced - I am Satisfied.
- Brahma Jnanam not experience - Nothing missing in life.
- Chinta - Worry I can infer - Salesman / Airhostess.
- Outside smile - Worry inside
- Hunger / Peace / Worry - Svata Sidda only.

Inner condition - Inferred :

- Can't get list of liberated person, never ask embarrassing question's.
- Talk of probability with teaching, if no contradiction - Liberated.

Verse 477 :

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ 477 ॥

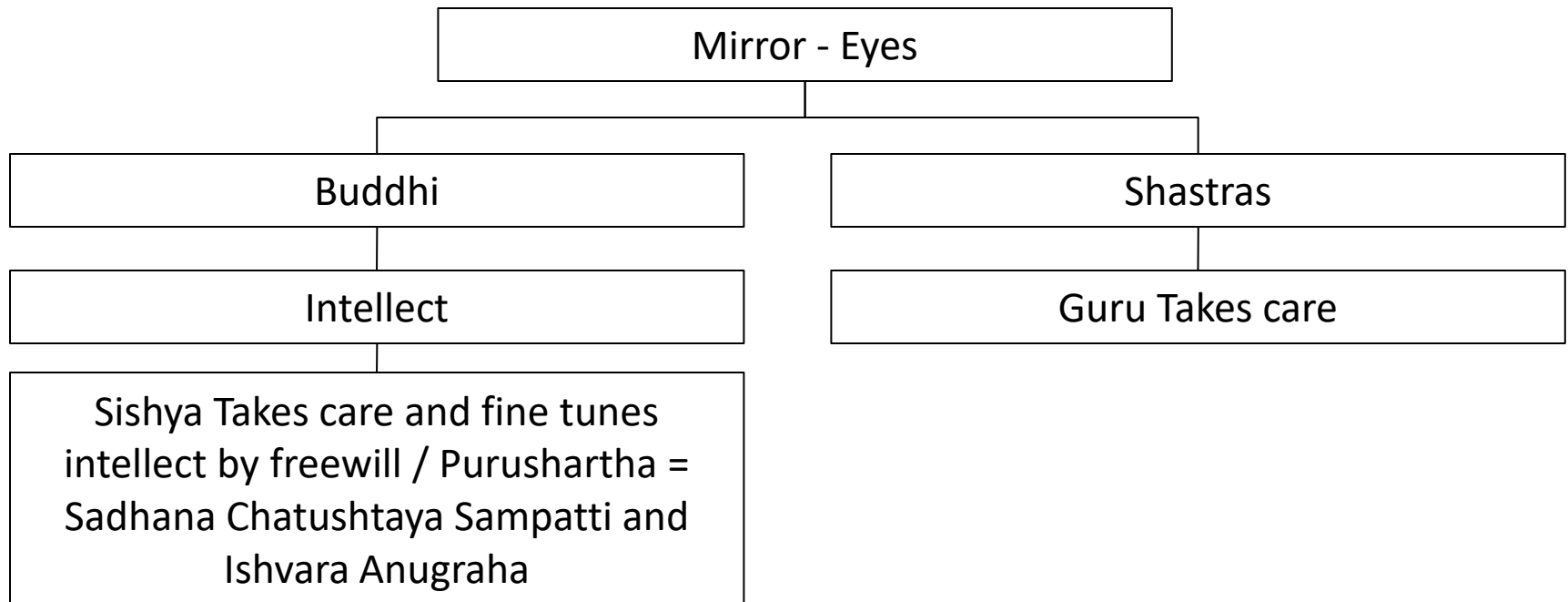
taṭasthitā bodhayanti guravaḥ śrutayo yathā |
prajñayaiva taredvidvānīśvarānugṛhītayā || 477||

Standing apart, the teachers and the scriptures instruct the disciple; the man of Realisation crosses over (Avidya) by illumination and the grace of god. [Verse 477]

- Guru - Shastra has limited contribution
- Students - Have main contribution.
- To change a Person - Co-operation required.
- Chinmaya - Not mule to carry disciple to Moksha.

Guru puts inputs :

- Sishya - Acquires qualification
- Guru - Oars man to shore
- Student - In Boat has to row the boat.
- Guru /Sruti Give direction of thinking, Many not convinced, Never have aim of convincing others.
- Give Arguments in favour and Against, Karmani Eva Adhikaraste - Don't be frustrated when logic fails.
- Banging and Shouting(Other can't stand) can't convince
- Shastram = Mirror - Helps only if my eyes in good condition.



- This culminates in successful Jnanam.

1) Final Parting Advice :

- Guru holds Shastric Mirror - Mirror has capacity to see face.
- Guru can't reflect you - Method of showing Mirror = helping student to see Verbal Mirror.

2) Sishya requires sharp eyes - Buddhi :

- Sharp - Sishya knows if his intellect is Sharp.

3) Teaching = Svarupam :

- Requires - Pragya Viveka Shakti / Discriminative power.

4) Deficiency in Pragya Chakshu has to be rectified.

- Vedantic Buddhi = Deficiency = Sadhana Chatushtaya Sampatti / Viveka / Vairagya / Mumukshutvam.

5) Karma Yoga / Jnana Yoga - Veda Purva Baga Makes Buddhi

- Effective - Eyes improved
- Vedanta - Shows Mirror
- Sharp / Subtle intellect required.
- Before treatment - Seek blessing of lord - Surrender to lord - Bakti common factor... no Secular Vedanta.
- Religion - Amust
- Otherwise Academic / Philosophical.

Verse 478 :

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः सम्मुखं तिष्ठेन्निरविकल्पात्मनाऽऽत्मनि ॥ 478 ॥

svānubhūtyā svayaṁ jñātvā svamātmānamakhaṇḍitam |
saṁsiddhaḥ sammukhaṁ tiṣṭhennirvikalpātmanā''tmani || 478||

Knowing his own absolute self through Realisation, becoming perfect, a man should stand face to face before the Atman, with mind free from all concepts of dualism. [Verse 478]

Nididhyasanam :

- 100 % Students responsibility Sravanam = Makes quiet Mind Available, knowledge of himself as self.
- Evident consciousness - Experienced at all time / Avasthas.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 - Verse 4]

- Knows himself as Advaita Chaitanyam.

I am not even knower :

- As long as I am knower / Knowing instrument / Known.
- Division Vikalpa Triputi will be there.
- I have to claim myself as pure 'Consciousness' which is not even knower.

Consciousness :

- Get knower status only when associated with intellect. By Myself not knower.

How u prove it :

- In Jagrat / Svapna - Consciousness - Associated with Active intellect.
- Therefore knower and Triputi is there.

In Sushupti :

- Active Mind passive, No more thinking mind.
- Resolved / Potential / Dormant mind Drop knower / Status daily.
 - When Buddhi is there I am Knower.
 - When Buddhi resolver - I am not knower.
- Knower hood is incidental status of mine, Intrinsic Nature = Pramatra / Pramana / Prameya Vilakshana Chaitanyam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.

[Mantra 7]

- Na Pragyana Ghanam... Vishwa / Teijasa / Pragy - Vilakshana Chaitanyam.
- Turiya Rupam / Advitiyam Chaitanyam.
- Samsiddhi = Siddha Purusha.
- One who is no more Sadhaka.

Sadhana	Becomes Siddha Purusha
<ul style="list-style-type: none"> - Leave house to reach Hall - Hungry - Want to eat 	<ul style="list-style-type: none"> - Reaching Hall Goal - Seated - Not man of Miracles <p>Known :</p> <ul style="list-style-type: none"> - I am Akhanda Chaitanyam Svarupam completed Eating

Susukham :

- Remains at peace with himself.
- Atman Eva Atmana Tushtaha - Life's Mission accomplished
- In Vyavahara plane can't complete duty.
- Shankaras commentary only Upto Verse 482, Incomplete task in Vyavaharika place / Ahamkara I
- My Poornatvam of Sakshi has nothing to do with Ahamkara I
 - Remains as Nirvikalpa Atma / Akhanda Atma
 - Divisionless / Triputiless I, He remains

He remains in Brahman - Not duality :

- Water remains in cup.

Water	Cup
<ul style="list-style-type: none"> - Adheya - Jnani remains in Brahman 	<ul style="list-style-type: none"> - Adhara Sambandha - Remains in himself, No Adhara

He is Atma : Verse 479 :

वेदान्तसिद्धान्तनिरुक्तिरेषा
 ब्रह्मैव जीवः सकलं जगच्च ।
 अखण्डरूपस्थितिरेव मोक्षो
 ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ 479 ॥

vedāntasiddhāntaniruktireṣā
 brahmaiva jīvaḥ sakalam jagacca |
 akhaṇḍarūpasthitireva mokṣo
 brahmādvitīye śrutayaḥ pramāṇam || 479||

The final opinion of all discussion of Vedanta is, That the Jiva as well as the entire universe are Brahman alone, that liberation means to be rooted in Brahman, the indivisible entity. (The statement) That Brahman is Non-dual has its authority in Sruti. [Verse 479]

Condensation of Vedanta :

- Sutra Rupam Nirukti / Gist capsule Definition.
- Whole Universe and Living beings (Jivas)

Achetana Prapancha	Chetana Jeeva
Bogtru	Bogya Prapancha - Including Ishvara

- Everything is Brahman - No Jagat / Jiva / Ishvara



Nama / Rupa(Divisions belong to Nama Rupa)

Other than Brahman :

- Substance one
 - No Matter in Vision of Vedanta.
 - There is only 'Consciousness' no Matter.
 - Sarvam Brahma Mayam Jagat.
 - Idam Sarva Braheiva
 - Braheiva Idagum Sarvam
- } Vedanta

Warning :

- There is Brahman which is everything.
- Atma Eva Idagum Sarvam
- Consciousness not Object - You Yourself.

Say :

- I am all / Everything - Akhanda Rupa Sthithi
- I Put Vesham of Jiva / Jagat / Ishvara.

Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३न्नि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagr̥ṇ śloka-kṛd-ahagr̥ṇ śloka-kṛda-hagr̥ṇ śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham̐ viśvaṁ bhuvanam-abhya-bhavā3m,
suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Aham Annam - Knower
- Annadaha - Known
- Sloka Krutu - Connecting Linking Factor.
- Remaining with Akhanda Rupa Sthithi.

I am individual 'Consciousness'

- Deliberately remember initially later through wisdom like Tambura Sruti.
- Live in the world but live with Sruti - I am all
- Moksha = Not knowing / Remembering is Samsara.
- During vacation don't forget Samsara, non forgetfulness of knowledge = Moksha.

What is source of this knowledge for Nondual Brahman?

- Nirvikalpa / Intuition / Mananam / Vedanta Shastra - Sravanam.
- Expert Patanjali conclusion - Everything is Dvaitam / Ashtanga Yoga / Expert in Nirvikalpa Samadhi not Advaita Jnanam.
- Operate Sruti through Sravanam → Summary of Vedanta Brahma Satyam (Guru is silence)

Verse 480 :

इति गुरुवचनाच्छ्रुतिप्रमाणात्
परमवगम्य सतत्त्वमात्मयुक्त्या ।
प्रशमितकरणः समाहितात्मा
क्वचिदचलाकृतिरात्मनिष्ठतोऽभूत् ॥ 480 ॥

iti guruvacanācchrutipramāṇāt
paramavagamyā satattvamātmayuktyā |
praśamitakaraṇaḥ samāhitātma
kvacidacalākṛtirātmaniṣṭhato'bhūt || 480||

Through the words of the teacher, the pronouncements of the scriptures and by his own reasoning with sense controlled and mind fixed at an auspicious moment Realising the supreme truth, he becomes motionless in form and perfectly established in the self. [Verse 480]

Sishyas thanks : Verse 480 to 519 - 41 Verses

- Grateful to Punyam / Acharya / After spending time in 'Nididhyasanam'.
- Statement by intermediary reporter, Sishya Grasped Absolute reality.
- Grasped Brahman with Gurus teaching.
- Human teaching from intellect defective....
- Establishes logically that logic will, never Arrive at truth.
- Human intellect knows only logic - Buddhism / Yoga Patanjali / Reject.
- Intellect with Sruti - Accept Eyes - Don't reject totally.
- Introduce Mirror and Use Mirror, Mirror Assisted eyes - Sees eyes.
- Intellect Assisted by Shastra eyes can see itself!
- Independent intellect can never know truth.
- Atma Yuktya - Using its own Discrimination, Sishya felt necessity of Nididhyasanam.¹⁶³⁴

- Keeping mind on Shastra = 'Nididhyasanam' through teaching etc.
- Mind free from Laukika Activity.
- In Sravanam withdraw from worldly Activity.

Nishta :

- Knowledge Available at all times, not report by Shankara.

Verse 481 :

किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।
उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ 481 ॥

kiñcitkālāṁ samādhāya pare brahmaṇi mānasam |
utthāya paramānandādidam vacanamabravīt || 481||

After concentrating his mind on the supreme Brahman for some time, he rose, and out of supreme bliss, he spoke as follows. [Verse 481]

- Focusing mind on Brahman - Not Blankness - Conversing / Streamlining / Directing into fold of Brahman.
- Enjoyed Parama Ananda = Brahma Jnana Phalam Anubava (Clearly experience)
- Satisfied Mentally or not - I can experience my fulfillment.
- Sishya went back to Guru 49 verse - Shankara introduces.
- Guru / Sishya - 7 Question.

18th Chapter Gita :

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा
त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः
करिष्ये वचनं तव ॥ १८.७३ ॥

arjuna uvaca

nasto mohah smrtirlabdha
tvatprasadanmayacyuta ।
sthito'smi gatasandehah
karisye vacanam tava ॥ 18. 73 ॥

Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, I Achyuta. I am firm; my doubts are gone. I will do according to your word (Bidding). [Chapter 18 - Verse 73]

Verse 482 :

बुद्धिर्विनष्टा गलिता प्रवृत्तिः

ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेऽप्यनिदं न जाने

किं वा कियद्वा सुखमस्त्यपारम् ॥ 482 ॥

buddhirvinaṣṭā galitā pravṛttiḥ

brahmātmanorekatayā'dhigatyā ।

idaṁ na jāne'pyanidaṁ na jāne

kiṁ vā kiyadvā sukhamastyapāram || 482||

My intellect is completely razed and all activities have dropped off by Realising the oneness of Atman and Brahman; I understand neither 'This' nor 'Not-this', nor do I know what or of what measure is this endless bliss. [Verse 482]

- Verse 482 to 520 - Sishya Vachanam.

Verse 473 to 478 - Teachers parting Advice :

- Do only 'Nididhyasanam' Assimilate teaching.

Verse 482 - 520 :

- Students gratitude for teaching.
- Jnana Nishta Gradual - FIR comes down.

Verse 482 : Benefit of Jnanam :

- Brahman / Paramatma / And Jivatma.
- Not 2 Distinct entities - Or 2 Related entities.
- Both one and same - 2 Names
- Entire Anatma Mithya...
- Sthula - Anna / Prano / Mano / Vigyanam(Buddhi) / Kosha = Anatma.

Therefore Mithya :

- Seeing Anatma is Mithya, is the Negation.
- When I know Svapna is Mithya - I don't Allow that to disturb me.
- Mithya Nischaya = Negation, Negation = Don't allow to disturb there.
- Every object enjoys reality, because of my ignorance.
- Since reality removed / See them as Mithya - Object looses capacity to hurt me.

- My 5 Koshas also don't hurt, because they are not real, Disease / Death not frightening.
- Because Mithya - Mortality will not disturb
 - Emotional Conditions
 - Intellectual Conditions
 } Can't disturb me
- Worried by knowledge I have, Falsify intellect.
- Negate intellect as Mithya = Buddhi Nashaha.
- I no more Judge myself in terms of intellectual accomplishments.
- Positively or negatively(Due to mental limitation) Intellect - No More Burden.
- No more feel sense of Limitation, Accept Anatma based Limitation.
- Every struggle in life caused by sense of Limitation.
- Apoornatvam leads to desires, every desire forced by sense of Apoornatvam.
- Apoornatvam leads to Kama / Kama Leads to karma.
- Once Apoornatvam gone - Kamas gone Gita :

श्रीभगवानुवाच ।
 प्रजहाति यदा कामान्
 सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः
 स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
 prajahāti yadā kāmān
 sarvān pārtha manōgatān ।
 ātmanyēvātmanā tuṣṭaḥ
 sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Desires in Mind for Loka Sangraha not for Poornatvam.

Sangraha	Poornatvam
<ul style="list-style-type: none"> - Not Binding - Atma Sangraha 	<ul style="list-style-type: none"> - (Binding)

- If Binding Desires gone - Kama Prospected
- Struggles gone - Because Atmanyev Atmana Tushtaha...
- Non Binding desire can be Many.
- Pravirthi - Replaced by Nivritti, Comfortably drop desires / Activities.
- Mithyachara - Externally Viraagi, internally fantasizing.
- Ripened fruit Drops Naturally, till then fulfill Dharma / Desires.
- Do Sakama Karma - Take Vratams for Material benefit.

Galitha - They drop Naturally :

- Tree Grows itself - Provide conditions, focus on crowning knowledge - Not Dropping because they drop only by knowledge.

Verse 483 :

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते
स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।
अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो
यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्वृतम् ॥ 483 ॥

vācā vaktumaśakyameva manasā mantum na vā śakyate
svānandāmṛtapūrapūritaparabrahmāmbudhervai bhavam |
ambhorāśīviśīrṇavārṣikaśilābhāvaṁ bhajanme mano
yasyāṁśāṁśalave vilīnamadhunā''nandātmanā nirvṛtam || 483||

Impossible for speech to express, impossible for the mind to conceive is the splendor of the ocean of the supreme Brahman, replete with the swell of the nectarine bliss of the self. In an infinitesimal part of it may mind merged like a hailstone in the ocean, is now content with the essence of that bliss. [Verse 483]

Idam	Anidam	Anatma
<ul style="list-style-type: none">- Pratyaksha Anatma- Prapancha- Visible- Pratyaksha- Immediate Anatma, Nearby	<ul style="list-style-type: none">- Paroksha Stars / Planters / USA / Japa- Remote Anatma(I don't see at all)	

- Ignorant think Anatma.

In My Vision :

- Atma and Nama Rupa, Aham / Brahma Arpanam.
- I alone am everything - Previously.
- In Dream - I thought Dream world different on waking up.

Know Dream is in my Mind only :

- Similarly world not separate from myself, Idam Sarvam Yadayam Atma.
- Because of removal of Anatma... Everywhere, I alone am there... Therefore I don't lack anything.
- I am Poornaha = Sukham = Anantaram which is limitless / Shore less.

What is Nature of Poornatvam?

- Limitlessness not object of Experience.
- Experiential Sukham always Poornam, Poornatvam not bound by time.
- Itself called Sukham not Object of Experience.

Verse 483 :

- Glory of Brahman = His own glory.
- Vibhum = All Pervading
- Vaibavam = All Pervading Nature, Limitlessness of Brahman ocean.
- Filled with water / Full of Abundance of Ananda - Amrutam - Nectar of Ananda, ocean of Brahman is filled with Abundance of Nectar of Ananda.

Where is that Ananda?

- My Own Nature
- It can't be described Nor conceived by the mind - Not Objectifiable.
- Not in Nirvikalpa Samadhi, no Mystic Experience.

Original Ananda has to be Owned up :

- Through Knowledge - I am that Ananda
- Pratibimba Ananda = Vyavaharika Ananda.
- If interested in experience, can experience.
- Only reflection in Mind - Subject to Arrival / Departure - Belongs to Anandamaya Kosha only.
- Brahmananda - I before mystic experience and after mystic experience can't objectify.

What is condition of my Mind / Intellect Now?

- Atma - Apramada can't gain knowledge
 - Through intellect dismiss everything as Mithya.
- Intellect also seen and Understood as Mithya.

Cognitively :

- Available in terms of Understanding only.
- Know Intellect is Mithya.
- Use Intellect - Falsify intellect and everything.

Cone	Ice-Cream
<ul style="list-style-type: none"> - Container - Eat Later - Otherwise who will hold ice-cream - Use Buddhi } Falsify world first → Then Drop / Resolve Buddhi into Brahman by Knowledge 	<ul style="list-style-type: none"> - Eat First

Example :

- Hail stone - Along with Rain - Temporary pours down as ice- Cube and Rain comes.
- Imagine Raining in ocean... ice Cube and Water.
- Because of cold temperature ice cube standing separately.
- As cause of solid condition goes - it becomes one with water Previously stood separately
- Because of ignorance water and ice seen differently, later merged.
- Similarly my Mind - Like hailstone was Appearing to be different from ocean and Brahman.
- By This knowledge, mind has Melted and has become one with Brahman.
- Mind merger in terms of Understanding.
- I Use pot but no pot other than clay, continue to use Mind - But know no Mind other than Brahman.
- Not Experiential but understanding that, Ahamkara and Brahman are one Substance.

- Vedanta is cognitive process only, understanding only.
- My mind has assumed the condition of Hailstone / Comparable to ice cube.
- Which has been Scattered where - in ocean.
- Stays for sometime as though different from ocean.
- Sooner or later - Looses individuality

Example :

- To show loss of individuality.

What happens to Mind?

- Mind has dissolved / Resolved in ocean space occupied by hailstone.
- Small iceberg Insignificant.
- Mind merges into smallest part of Brahman.
- Anatma Merging Into Atma - Not 'Jivatma' Merging into 'Paramatma' but falsification alone.
- Once mind has lost individuality, problem becomes insignificant.
- Like elephant bitten by Mosquito.
- Mind / Individuality lost... Therefore life / Family not Burden / Business diseases - Not Burden.
- In Infinite Brahman which is myself, all above insignificant.
- Nivrittam - I am relaxed / Stress free remaining in Brahman - Srishti and Pralaya insignificant events in Brahman.

- All Galaxies - Bubbles - in ocean of Brahman, Arrival and Departure of Bubbles not Big event for ocean.
- For me Brahman - Arrival / Departure of Cosmos insignificant.
- Events of life doesn't over power me.

Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

Verse 484 :

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ 484 ॥

kva gataṁ kena vā nītaṁ kutra līnamidaṁ jagat |
adhunaiva mayā dṛṣṭaṁ nāsti kiṁ mahadadbhutam || 484||

Where has it gone, who has removed it, where has the universe merged? Just now it was seen by me, has it now ceased to be? Wonder of Wonders! [Verse 484]

- Disappearance of World - Biggest Mystery.
- Previously pot was there.
- Then clay was there.

- Pot Dissolved into Clay
- Salt / Sugar Dissolved into water / Milk.
- 2 Separate Substances - Pot to clay, is it physical event, no intellectual event!
- Until now i thought there is substance called pot.
- Now I know - Pot - Word I use, understanding this is dissolution of pot, Intellectual process / Not external event.
- Jnani world dissolved into Brahman not external event - Fan / Wall / remains.
- Change in my understanding like pot to clay.

Dramatization :

- World didn't dissolve - Verbal expression rope - Snake - Dissolves.
- Underneath rope - Another Bush.

Who took Away this world? Who stole

- Where did world dissolve.
- Dissolution of ignorance / Erroneous perception / Misconception.
- Correcting Vision is dissolution of Jagat, Agyana Timaransya... With Vedantic Knife.
- Appreciates Brahman in same place of World.
- Until now Seeing world.

Did world Disappear?

- Vishwarupa Darshana to give impact.

Gita - Chapter 11th :

- News in movies with music, here poetic Dramatization.
- Greatest wonder, world replaced by Brahman.

Science :

- Tangible Matter = Intangible Energy in Motion.

90 % Energy = Space :

- Between electron and Proton - Space, Advanced Science Unbelievable, Vedanta - Not Energy.
- But 'Consciousness' in Motion = Energy Matter.

Verse 485 :

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णे ब्रह्ममहाणवे ॥ 485 ॥

kim heyam kimupādeyam kimanyatkiṁ vilakṣaṇam |
akhaṇḍānandapīyūṣapūrṇe brahmamahārṇave || 485||

What is to be accepted and what rejected, what is different and what dissimilar, in the mighty ocean of Brahman filled with the nectar of absolute bliss? [Verse 485]

- Before world - Favorable / Unfavorable.
- One Wave likes and dislikes another Wave.
- Until it knows everything is water Raaga / Dvesha comes.
 - Pravirthi Running after (Upadeyam)
 - Nivirthi Running Away (Heyam)

- Everything Brahman - Nothing to be taken Away.
- Lion, Elephant, Biscuit - Don't Quarrel
- Advaitam - Dissolve differences
- Superficial - All Same world = Zoological Biscuit.
- Brahma Ananda - Made of Mavu no use to run.

Lecture 146

Verse 479 - 519 :

- Student Appreciation / Gratitude - Guru and Shastra.

1) Seeming Plurality :

- No Superiority / Inferiority Everything Brahman.
- Therefore can't have Raaga - Object is Upadeyam to be taken
Dvesha - Object is Heyam to be given

2) No Second thing other than Brahman :

- With Sajatiya - Vijatiya Bheda.
- 2nd Tree / Human - Vijatiya
- Human / Male / Female - Sajatiya

Brahman	No 2 nd Achetana Vastu
<ul style="list-style-type: none">- Chetana Vastu- No 2nd Chetana Vastu- Therefore No Sajatiya	<ul style="list-style-type: none">- Therefore No Vijatiya Bheda- In Vedantic Vision... Achetana Vastu.. Mithya As Good as Non Existent

Therefore No Sajatiya / Vijatiya - Vastu :

- Therefore No Svagata Bheda (Internal differences)



Tree within itself Brahman / Roots / Leaves

Brahman :

- Akhanda - One ocean of Brahman full of Ananda (Akhanda / Divisionless)
- Peeyushu - In Brahman ocean - is filled with water of Akhanda Anandah.
- No internal difference, everywhere Anandah.
- Nothing to reject / Accept
- Nivritti / Pravirthi.

Verse 486 :

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ 486 ॥

na kiñcidatra paśyāmi na śṛṇomi na vedmyaham |
svātmanaiva sadānandarūpeṇāsmi vilakṣaṇaḥ || 486||

In This I neither see nor hear nor know anything. I exist as the Atman, bliss eternal; distinct from everything else. [Verse 486]

- Nothing other than Brahman.
- Brahman is Subject.

Student Says :

- I do not experience object at all, because there is only Brahman which is Subject.
 - I don't see Any form
 - I don't hear any sound
 - I don't smell any smell
 - I don't touch Any Object
- Don't know through intellect any other Object, no Prameyam.

Don't perceive sense organs

- Don't know through intellect any other Object, no Prameyam.

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्नप्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, "Sir, what does bhuma rest on?" Sanatkumara replied, "It rests on its own power – or not even on that power [i.e.. It depends on nothing else]." [7 – 24 – 1]

- Don't take definition literally definition of Brahman... Bhuma.

Narada	Sanatkumara
Disciple	Teacher

Converse :

- Whoever sees / Hears is Ajnani only in Nirvikalpa(Misconception) Samadhi is Jnani

Correct interpretation :

- See world - Don't see world anything as absolutely real.

1) Transact with pot.. With full Knowledge Substance is clay.

- Seeing duality - Dismiss duality as Mithya, Mithyatva Nischaya = Advaitam.
- Perceived duality - Harmless
- Reality attached duality = Bondage.
- Experience Sunrise / Flat Earth - Stationary earth / Flat earth → Mithya.
- Jnani experiences world... Transformation not in experience but in understanding.
- Vedanta Brings cognitive change not perceptual change / Not experiential change.

Panchadasi :

- Negation of duality is not negation of perception of world.
- Understanding duality is Mithya.
- Dangerous Sloka for Misconception.
- Entire Anatma Prapancha Exists in form of Atma - Only, which is of Nature of Satchitananda Rupa.
 - Pot exists in form of clay alone
 - Ornament exists in form of Gold alone
 - World exists in form of Atma Alone
- Idam Sarvam Yadayam Atma.

What type of Atma? Different from Anatma

- Jada Vilakshana - Chaitanya Rupa as Consciousness - Different than Matter.

Verse 487 :

नमो नमस्ते गुरवे महात्मने
विमुक्तसङ्गाय सदुत्तमाय ।
नित्याद्वयानन्दरसस्वरूपिणे
भूम्ने सदाऽपारदयाम्बुधाम्ने ॥ 487 ॥

namo namaste gurave mahātmane
vimuktasaṅgāya saduttamāya |
nityādvayānandarasavarūpiṇe
bhūmne sadā'pāradayāmbudhāmne || 487||

Salutations to thee, O Noble Guru! Who art free from attachments, best among the noble ones, the embodiment of the essence of eternal non-dual bliss, who art endless, ever the limitless ocean of mercy. [Verse 487]

- I Enjoy - Vision of Aham Satyam Jagan Mithya, Sishya goes to Guru alone
- Sishya has Punyam / Sadhana / Receptacle intellect filled by Guru...
- Therefore Sishya externally indebted to Acharya...

Glories of Acharya :

1) Guru :

- Grunati to teach reveals Atma Tattwa.
- Lighting Lamp of Knowledge in Mind, in Dark Mind of Student.
- Guru - Destroyer of Darkness
- Sun gives light - Without Acknowledgment from world
- Guru gives wisdom - Generous heart - Mahatma.

Atma = Hridayam :

- Because he doesn't have Attachment to Anything... Sat Purusha = Noble Purusha.

- You are of Nature of eternal Ananda Rasam... Infinite.
- Not Experiential Ananda... Kosha Ananda, never eternal / Brahmananda(Never experience because it is I experiencer!)

Bhuma - Name of Brahman :

- Ahudaya - Reservoir of water = Ocean
- Reservoir of compassion / Mercy
- Karunya Varam / Kripa Sagara, Daya Sagara
- Shore less ocean / Infinite ocean of compassion.
- After retirement Depleted income functioning on interest / How many years Guru Gets more clarity.

Verse 488 :

यत्कटाक्षशशिसान्द्रचन्द्रिका-

पातधूतभवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवा-

नन्दमात्मपदमक्षयं क्षणात् ॥ 488 ॥

yatkaṭākṣaśaśisāndracandrikā-

pātadhūtabhavatāpajaśramah |

prāptavānahamakhaṇḍavaibhavā-

nandamātmapadamakṣayaṁ kṣaṇāt || 488||

Whose glance, like a cascade of moon beams, has removed my fatigue caused by the miseries of the world, and taken me to the indestructible bliss of infinite splendor, the Atman, in but a moment. [Verse 488]

- Student - Traveler under hot sun tired / Pournami day.
- Under Rays of full moon - Cooling rays - Chandra Rashmi.
- My Weakness gone - Rays of Sun hot.
- Sastha - Travelled Scorched form.

3 Fold Sorrow (Mental Tapa) Like heat of sun scorched

Adhyatmika

Adideivika

Adibautika Tapa

- Tiredness of life - Journey gone by cool knowledge Rays.
- Samsara Pain / Tapam - Eliminated by fall of cool - Shower of concentrated Moonlight.
- Katausha... Glance / Teaching.
 - Mounam can't teach
 - Mudra can't Teach
- Mounam content inexplicability.
- Single handedly he did everything - Mahima of person.
- Expression - Not by one tied hand, cool Rays of Moon = Step by step teaching.
- Attained Goal = Myself, Moksha
- Vaibavam = Undivided Mahima / Glory / Destroy of Atma, Reaching Atma = Knowing Atma.
- In All other cases - Knowing never reaching.

Knowing Japan	Not reaching Japan
<ul style="list-style-type: none"> - Destination Away - Knowing followed by travel 	<ul style="list-style-type: none"> - Self - After knowing no travel / No Sadhana

Verse 489 :

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ 489 ॥

dhanyo'ham kṛtakṛtyo'ham vimukto'ham bhavagrahāt |
nityānandasvarūpo'ham pūrṇo'ham tvadanugrahāt || 489||

Blessed am I , I have reached the Fulfillment of my life and am free from the 'Shark' of transmigration. I am the embodiment of eternal bliss, I am the infinite, all by your grace. [Verse 489]

Previous I	New I
- Suffering	- Blessed / Fortunate / Richest / Most fortunate - Inner wealth of Vidya Dhanam

- I am rich... / Fulfilled not goaded by incompleteness.
- Action - Born out of fullness not for fullness.
- Free from inner pressure of Rat race of Pravirthi / Nivirthi... indicated by stress and Anxiety... Cause of Samsara.

Nitya Ananda Svarupam :

- Ever there Ananda... Wisdom based Ananda lasts till wisdom lasts.

Poornoham :

- Full and complete - No wanting / Missing / Lacking nothing in life.
- I have all this because of Gurus Grace.

Verse 480 - 520 :

- Owning up of teaching
- 'Nididhyasanam' Slokas

Verse 490 : Aham :

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ 490 ॥

asaṅgo'hamanaṅgo'hamaliṅgo'hamabhaṅguraḥ |

praśānto'hamananto'hamamalo'haṁ cirantanah || 490||

Unattached am I, disembodied am I, free from the subtle body am I and Undecaying; serene am I, infinite am I, unsullied am I, and endless too.[Verse 490]

1) Asanga - Without relationship :

- I am Nature of Consciousness... Paramartika Satyam.. Maya - Onwards Everything is Vyavaharika.
- 2 Orders of reality can't be related.
- I - Not Vachyarthā but Lakshyarthā
- Asanga - Sthula Sharira Rahitaha
- Manmatha - Sthula Sharira Burnt
- Sukshma Alingaha... Destruction belongs to Sthula / Sukshma...

Therefore I am Shantaha - Free from :

- Disturbances which belong to Sthula / Sukshma Shariram.

Jnanis Mind :

- Not Shantaha
- Not Thoughtless
- Mind with / without - Thought.
- Jnani - Not craving for thoughtful / thoughtless state.
- I crave for thoughtless state because of identification with mind.
- I am not Mind... Not bothered with Mind - My Shanti Inspite of condition of Mind.

2) Therefore Aham Nitya Prashantaha :

3) Anantaha :

- Space / time wise limitation, Amala - Free from impurities and Maya = Shakti / Power to create Shanti - Vyavaharikam not intrinsic to Shariram, Siddanta - Debate.
- Lords power to create is as real as lord.
- Brahman Real - Therefore power to create equally real.
- If so, creation real / Problem Samsara real.
- Creative power of god less real than lord Maya is Vyavaharikam.
- Srishti / Sthithi / Layam is Vyavaharikam only.
- Iccha Kriya Jnana Shakti is Vyavaharikam.
- Chaitanyam alone is Paramartikam, Therefore not tainted by Maya.

Therefore Amalam :

Verse 491 :

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ 491 ॥

akartāhamabhoktāhamavikāro'hamakriyaḥ |

śuddhabodhasvarūpo'haṁ kevalo'haṁ sadāśivaḥ || 491||

I am not the doer, I am not Experienter, I am without modification and without activity; I am the embodiment of pure knowledge, I am absolute, and eternal auspiciousness am I. [Verse 491]

Akarta :

- Free from Karma no Karma Sambandha.

Therefore Abokta :

- No Karma Phalam Sangha(No Sanchita / Prarabda / Agami)
- Karma Traya Sambandha Rahita.
- Idea of exalting Prarabda because of Ahamkara Abhimana.
- Therefore not concerned for Exhaustion of Prarabda, doesn't belong to me for exhaustion.

Therefore Avikara :

- Free of Modification of Kartrutvam and Boktrutvam.
- Tired - Because of Kartrutvam / Boktrutvam in Jagat.
- Prarabda = Punya Papa Janya Dukham as Atma = I am Avikaryam - No cell phone.
- No Karma / Kama Phalam / Modification.

Akriya : Free from Kama

- Avikar... without change therefore Akarta
- Akarta - Without Karma
- Akriyaha - Free from Kriya
- Abokta –

What's My Nature :

- Shudha Bodha Chaitanyam
- Pure 'Consciousness'
- Kevalokam - Without 2nd thing / No 2nd Consciousness / One All Pervading Consciousness.
- No Sajatiya, No 2nd Consciousness / No Vijatiya - No Jada Prapancha, No Matter separate from Consciousness.
- Consciousness in Motion is Matter, Alata Shanti Prakarna.
- Shivoham - Auspicious at all times

Verse 492 - 3 Verses :

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ 492 ॥

draṣṭuḥ śroturvaktuḥ karturbhokturvibhinna evāham |

nityanirantaraniṣkriyaniḥsīmāsaṅgapūrṇabodhātmā || 492||

Indeed, I am other than the seer, hearer, speaker, doer and Experiencer. I am eternal and unbroken, beyond activity, boundless, unattached and infinite, the essence of knowledge. [Verse 492]

- I am Distinct from Seer - Ahamkara
- I am distinct from Hearer - Ahamkara
 - Speaker - Ahamkara
 - Doer - Ahamkara
 - Enjoyer - Ahamkara
- Seer is with Abhimana - With relevant instrument - Eyes / Ears / Writer Associated with pen.
- Identified with Jnanendriyas - Seer
- Identified with Karmeindriyas - Doer / Speaker / Walker / Writer
- Identified with Mind - Thinker / Feeler
- With my own standpoint I don't have association with any activity.
- Not Ahamkara... Vachyarth of word but Lakshyarth - Sakshi of word I.

What is That I :

- Poorna Bodhatma - Atma which is Nature of infinite Consciousness / Asanga Relationless.
- Nissena - Without border
- Nishkriya - Actionless
- Niratvatara - Without Gap - Continuous
- All Pervading - Nitya - Eternal 'Consciousness'.

Verse 493 :

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।
बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ 493 ॥

nāhamidaṁ nāhamado'pyubhayoravabhāsakaṁ paraṁ śuddham |
bāhyābhyantaraśūnyaṁ pūrṇaṁ brahmādvitīyamevāham || 493||

I am neither this nor that but the supreme, illuminator of both; I am pure. I have neither an exterior nor an interior. I am infinite; Verily, I am the non-dual Brahman. [Verse 493]

- I am neither this or that but supreme illuminator of both - Pure - No Exterior / Interior Infinite - Non dual Brahman.
- Idam = Any intimate Object / Body... Object of experience.

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥१३-२॥

sribhagavan uvaca
idam sariram kaunteya
ksetram ityabhidhiyate I
etad yo vetti tam prahuh
ksetrajna iti tadvidah || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called ksetra (The field) and he who knows it is called Kshetrajna (The knower of the field) by those who know them (Ksetra and Kshetrajna), i.e, by the Sages. [Chapter 13 - Verse 2]

Adah :

- Object of remote experience.
- Faraway / Beyond Range of Sense organs.
- Paroksha Vishaya.
- How I know their existence - 'Known' through inference / Arthapathi / Shabda Pramanam (News)
- I am Neither Pratyaksham or Paroksham.
- I am Ubdyaho Avaprasakam - illuminator of both Paroksha / Pratyaksha Prapancha.

How I know Myself?

- Self Evident - Nitya Aparoksha Rupaha Pratyaksha / Paroksha Evident through effort.
- Therefore I am called Aparoksha Atma.
- Therefore never work for Atma Jnanam, self Evident because of which everything is known to me.

What is Atma Jnanam?

Removing Misconception :

- Re - Ever evident Atma not knowing new thing.
- Adhyasa Nishedaha.. No New thing experienced in Brahman Jnanam.
- Param Shudham - Supreme illuminator, sunlight not tainted by Earth.
- Paroksha World / Pratyaksha Body / Mind - Have impurities.

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥४॥

Na Punnyam Na Paapam Na Saukhyam Na Duhkham
Na Mantro Na Tiirtham Na Vedaa Na Yajnyaah |
Aham Bhojanam Naiva Bhojyam Na Bhoktaa
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||4||

Neither am I bound by Merits nor Sins, neither by Worldly Joys nor by Sorrows, Neither am I bound by Sacred Hymns nor by Sacred Places, neither by Sacred Scriptures nor by Sacrifices, I am Neither Enjoyment (Experience), nor an object to be Enjoyed (Experienced), nor the Enjoyer (Experiencer), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 4]

- Impurities belong to Pratyaksha Manaha.
- Balasya Avantara Shunyam - without 2nd thing inside / Outside me, Sajatiya / Vijatiya / Svagata Bheda Rahita.
- Brahma Everful / Complete / Not Lacking Anything.
- 2nd less - Nondual.

Verse 494 :

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।
नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ 494 ॥

nirupamamanāditattvaṁ tvamahamidamada iti kalpanādūram |
nityānandaikarasaṁ satyaṁ brahmādvitīyamevāham || 494||

I am Unparalleled, the Originalless reality, beyond such imaginations as you and I, this and that. The essence of bliss eternal, the truth, Nondual Brahman am I. [Verse 494]

Slokas for 'Nididhyasanam' :

- I am Unparalleled, the Originalless reality, beyond I this and that.
- See words / Meanings with Bavana...
- Nirupama Comparisonless / Matchless Upama = Match /Comparison.
- Everything I experience is inert... I am the only conscious principle! I am seeing body of you.
- I don't See 'Consciousness' in you... Seen is Jadam, Seer 'Consciousness' never seen by Anyone.

Anaadi Tattvam :

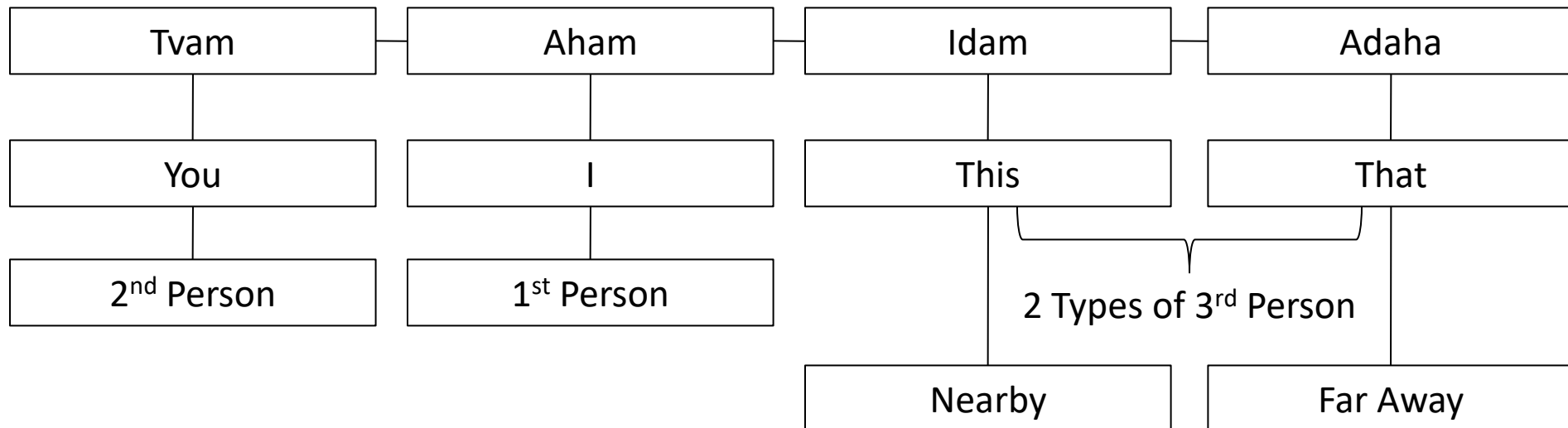
- I am only Beginningless principle reality.
- Maya also Anaadi but is Mithya.
- I am not worried about eternal Mithya, Coexisting with Brahman.
- Can't destroy Maya, Original 'Consciousness' not Affected.
- In form of TV - I Want to see variety.

Remember :

- What's in Maya
- See Maya as Mithya... Biography = Movie / Comedy / Tragic

Individual Stand Point	Atma Standpoint
<ul style="list-style-type: none">- Biography real- Life Burden / Misery / Drudgery	<ul style="list-style-type: none">- Biography = Movie

- I am far Away from all Kalpana / Divisions.



- Nitya Ananda Rasam - Unmixed with Sorrow, Homogeneous Mass of Ananda...

Verse 495 :

नारायणोऽहं नरकान्तकोऽहं

पुरान्तकोऽहं पुरुषोऽहमीशः ।

अखण्डबोधोऽहमशेषसाक्षी

निरीश्वरोऽहं निरहं च निर्ममः ॥ 495 ॥

nārāyaṇo'haṁ narakāntako'haṁ

purāntako'haṁ puruṣo'hamīśaḥ |

akhaṇḍabodho'hamaśeṣasākṣī

nirīśvaro'haṁ nirahaṁ ca nirmamaḥ || 495 ||

I am Narayana, I am the slayer of Naraka. I am the destroyer of Tripura ; I am the supreme being, the lord. I am unbroken knowledge, I am the witness of everything; I have no other lord and I am devoid of 'I' and 'mine'. [Verse 495]

- I am Unbroken knowledge witness of Everything.
- I am Devoid of I and mine.

Only one Actor :

- I Waker alone - World / Events movie
 - All roles played by me only
 - Creator of Dream world / Dream objects
 - Everything in Waker

Mind / Body	I Chaitanyam
- Finite	- Learn to claim That - Shiva / Krishna / Vishnu Nama

3 Puras :

- Sthula / Sukshma / Karana Shariram.
- Destroyed means falsifying - Vishwa / Teijasa / Pragya... and Discovering Turiyam - No Abhimana of 3 Shariram.

Ishaha : Lord of Universe

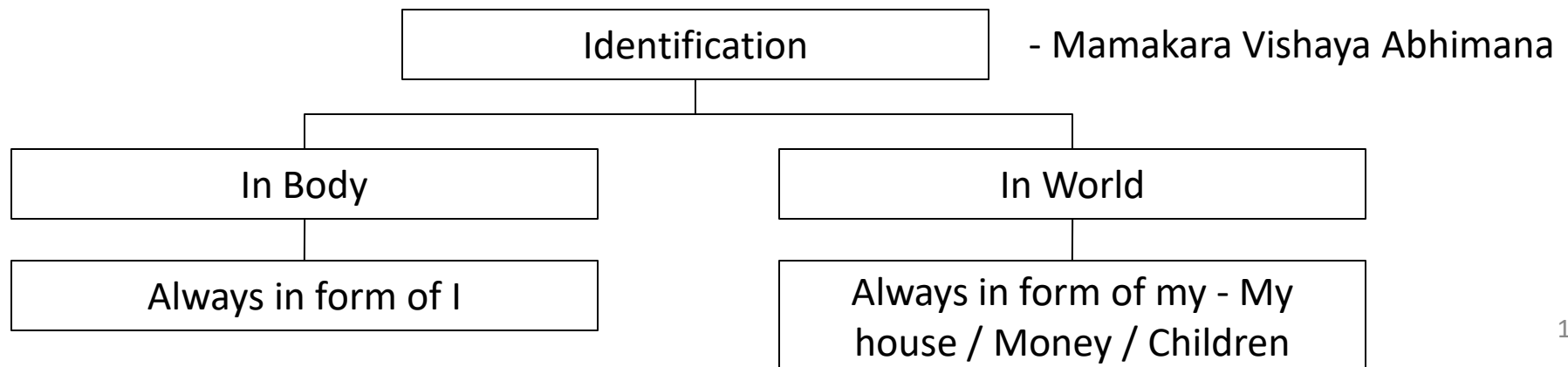
- I Consciousness experience through every body - Teijasa / Pragya
Every Mind - Japan, China

Mind Limited :

- I As Consciousness... experience different Lokas through, Sukshma Shariram - I am ruler less ruler of Creation...
- I am without God - Nir Ishvara because I am God... difficult to understand.
- Therefore very Few believe in Advaitam.
- Anxiety about life can't be avoided.

Nirmama :

- Don't have Abhimana of things and beings in the World.



Gita : Chapter 12th :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च ।
निर्ममो निरहंकारः
समदुःखसुखः क्षमी ॥ १२-१३ ॥

advesta sarvabhutanam
maitrah karuna eva ca ।
nirmamo nirahankarah
samaduhkhasukhah ksami ॥ 12.13 ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

Only it they go :

- Sukham / Dukham will go
- Otherwise events of life will torture me.

Lecture 148

1) Students remembering :

- What he is convinced of... Invoking his real nature.
- Invoking - Lakshyārtha I - Real I
- Student doesn't forget in all transactions - Ahamkara I - Vachyārtha I
- Meaning of Lakshyārtha I - Kept in Background all the time.

Verse 496 :

सर्वेषु भूतेष्वहमेव संस्थितो
ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ 496 ॥

sarveṣu bhūteṣvameva saṁsthito
jñānātmanā'ntarbahirāśrayaḥ san |
bhoktā ca bhogyam svayameva sarvaṁ
yadyatpṛthagdr̥ṣṭamidantayā purā || 496||

I alone reside as knowledge in all beings and am their external and internal support. I myself am the Experiencer and the experienced; I am all that was experienced by me separately as 'This; and 'Not-this' before. [Verse 496]

- I alone reside in every being in form of one Chaitanyam.
- I am Ashraya for inner and outer world

Inner :

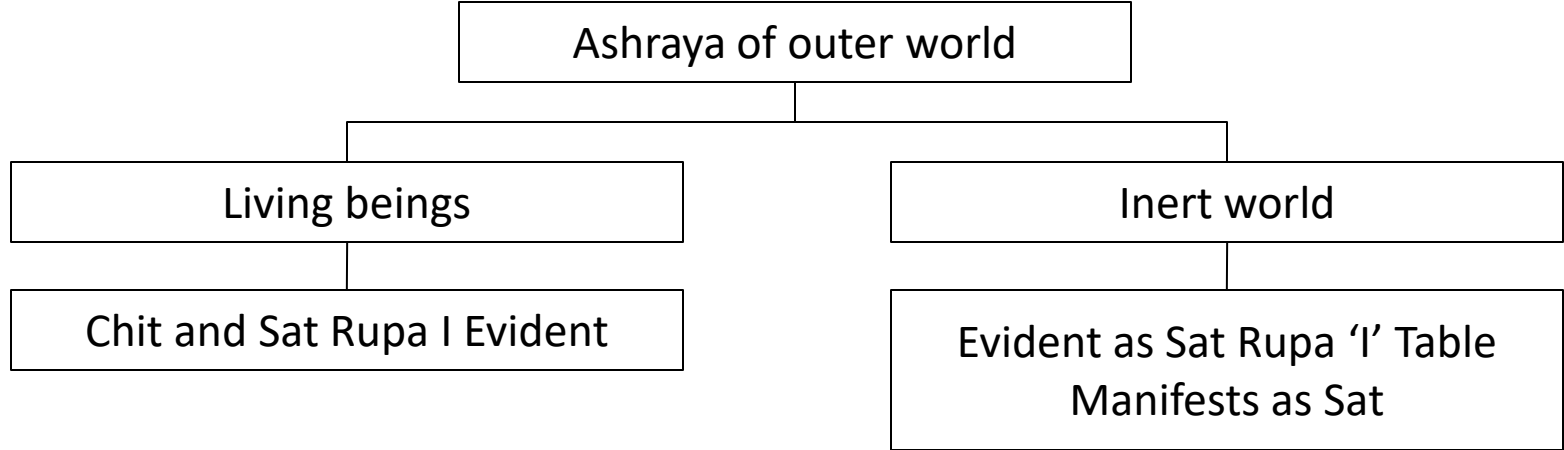
- Body / Mind / Thoughts / Functions of organs.
- Srotyasya Srotram Manaso... Keno Upanishad(Chapter 1 - Verse 2)

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

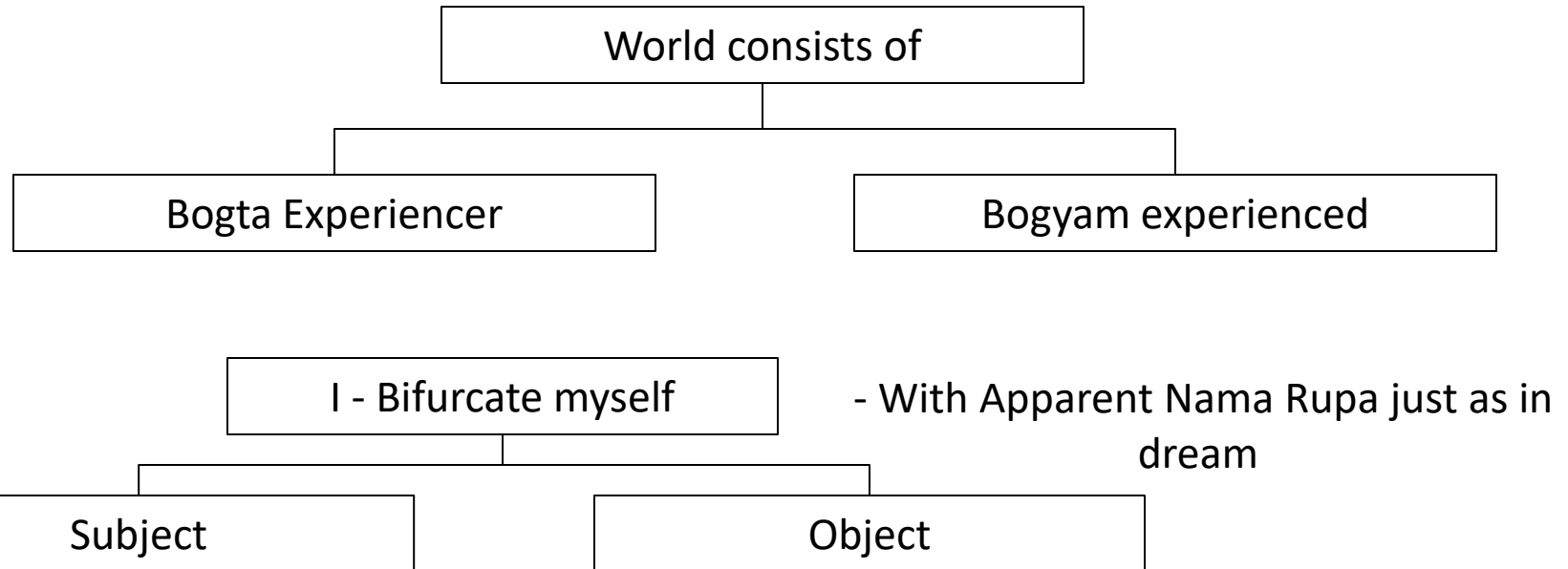


Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

*Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||*

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 3]



- One waker seemingly dives In dream as Subject / Object and does dream transactions.

Similarly I - Remaining Indivisible :

- Make Seeming Division as Subject / Object.
- I am everything - Which world was seen as Anatma before Assimilating.
- Now I see every Anatma as Atma.

1st Stage :

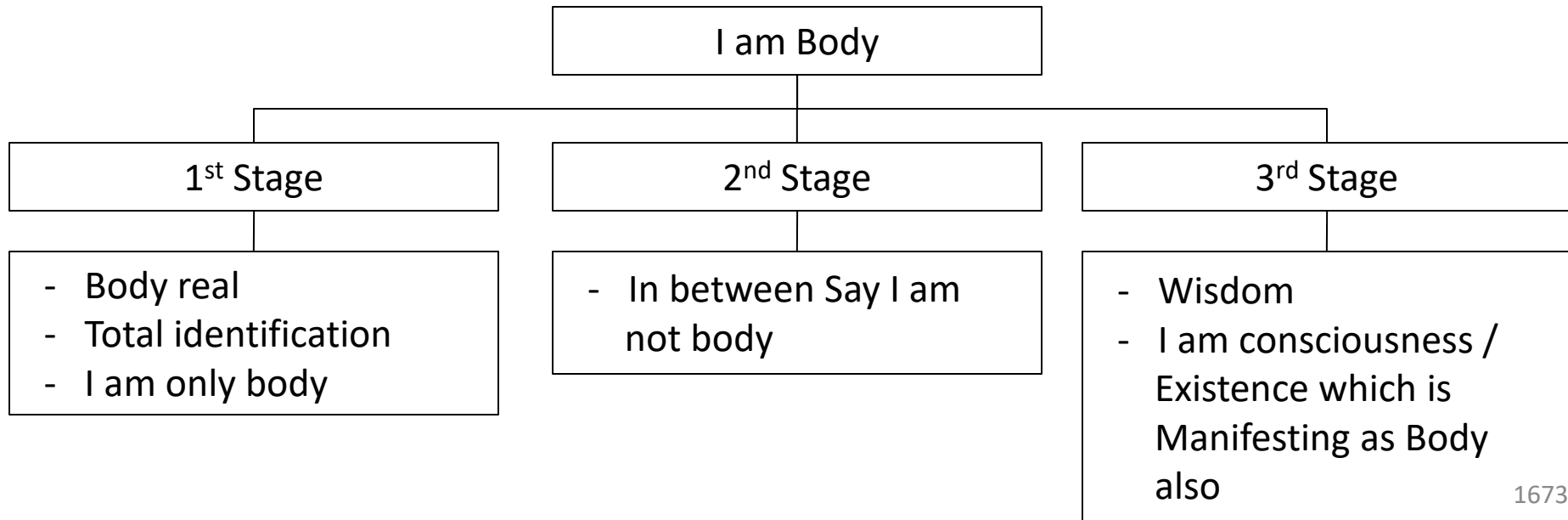
- I am not world - World Drishyam I am Drk observer, I am not Annamaya Kosha / Pranamaya Kosha / Vijnanamaya Kosha.
- I am not 5 Koshas - I Make Differentiation between Matter, Because duality continues in this perception.
- I am Different from Anatma (All Matter)

2nd Stage :

- I am 'Consciousness' - Cause of Anatma - Matter.

3rd Stage :

- I am All.



Verse 497 :

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ 497 ॥

mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ |
utpadyante vilīyante māyāmārutavibhramāt || 497||

In me the ocean of unbroken bliss, endless waves of the universe are created and destroyed by the play of the storm of Maya.[Verse 497]

- Entire universe is Leela of Mine.
- Wave = Vishwa / Galaxies of Cosmos



They rise and Fall.

Rise	Fall
Utpadayante	Viliyante

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam |
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

How Big should I be ?

- Infinite... Therefore universe is one of the waves, world can't cause dent in me.
- I am Ocean of Boundless Ananda... Ahamkara has Subjugated Sakshi Atma.

When Upset :

- Remember Ahamkara has Succeeded, I will not allow Ahamkara to Upset.
- All because of Superficial / Apparent... wind of Maya.
- Waves Arise because of wind of Avidya / Maya... Mind is Maya wind.

Verse 498 :

स्थुलादिभावा मयि कल्पिता भ्रमा-
दारोपितानुस्फुरणेन लोकैः ।
काले यथा कल्पकवत्सराय-
णत्वा द्यो निष्कलनिर्विकल्पे ॥ 498 ॥

sthulādibhāvā mayi kalpitā bhramā-
dāropitānusphuraṇena lokaiḥ |
kāle yathā kalpakavatsarāya-
ṇartvā dyo niṣkalanirvikalpe || 498||

Concepts of gross and so on, are wrongly imagined in me by people because of the manifestation of superimpositions; just as in the indivisible and absolute time, cycles, years, half-years, seasons and so on, are imagined. [Verse 498]

- World is Mithya Nama Rupa... Behind them I have to be there.

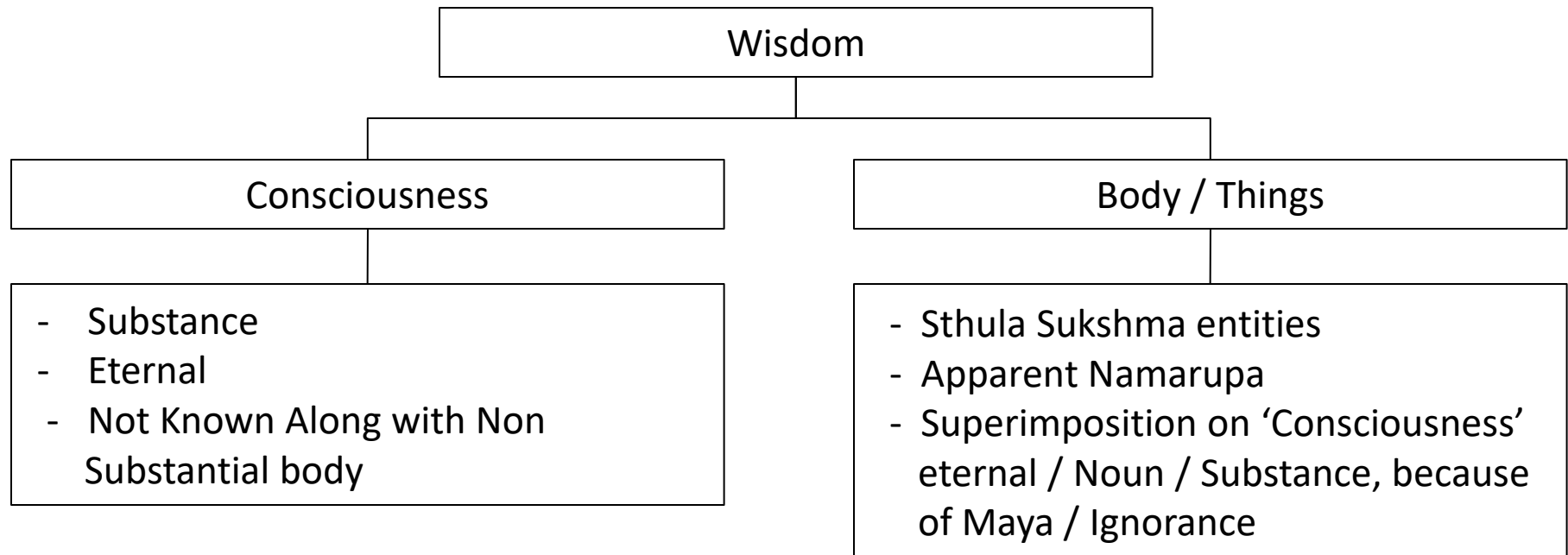
Mithya Definition :

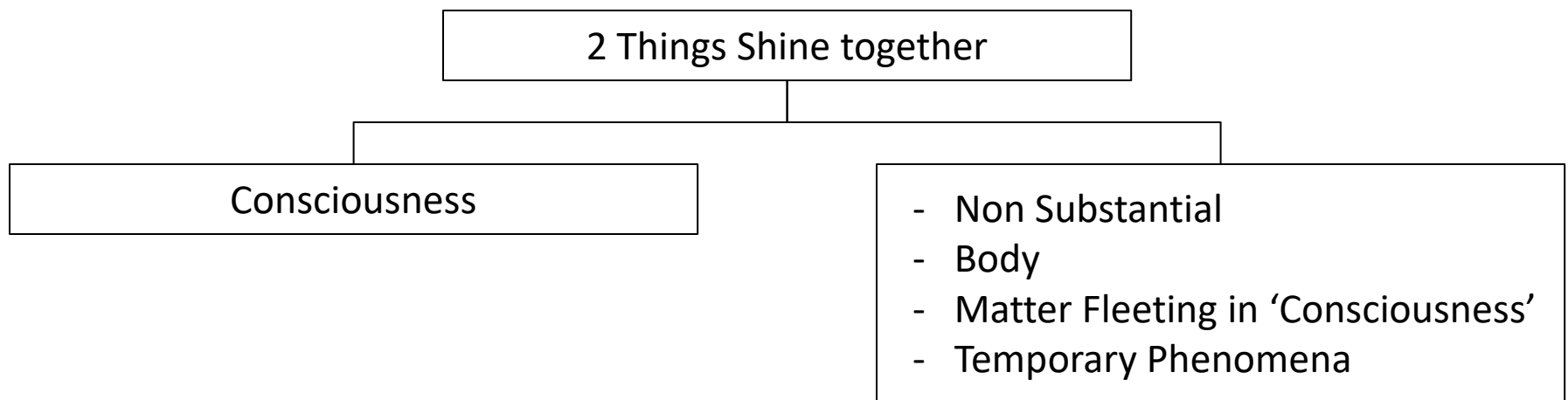
- That which requires existence by Borrowing.
- I am behind body / Sthula Shariram lending existence to Sthula.
- Grossness Appears to see my nature because, I lend existence.
- Because of Proximity, Virtues and vices appear in me
- Body with Borrowed existence Appears more Prominent.
- Atma Suppressed - Less dominant - Pushed Aside.
- Gold alone first - Bangle Nama Rupa Non Substantial.

Bangle	Gold
<ul style="list-style-type: none"> - Adjective - Dependent entity 	<ul style="list-style-type: none"> - Substance - Noun

Consciousness	Body
Noun	Adjective

Biggest Reversal caused by ignorance :





- I am Spiritual being with temporary Human existence.
- Ignorance is mischief, confusing.
- What is fundamental and what is floating.

Time :

- Nishkalam / Nirvikalpam
- Has no Division - For Sake of transaction, we create division in time.
 - Kalpa = Brahman time
 - Vatsara = Year
 - Ayana = 6 Months
 - Rithan = 2 Months / Fortnight
 - One year = Duration taken by Earth to go Around Sun.
- Pluto takes 248 Years - To go round sun.
- Day - Sunrise / Sunset... Concepts formed for transaction - No Absolute Kala.

- Kala = Principle which brings change in every object.
- Similarly Consciousness doesn't have Division like Kala.

Verse 499 :

आरोपितं नाश्रयदूषकं भवेत्
कदापि मूढैरतिदोषदूषितैः ।
नार्द्रिकरोत्यूषरभूमिभागं
मरीचिकावारि महाप्रवाहः ॥ 499 ॥

āropitaṁ nāśrayadūṣakaṁ bhavet
kadāpi mūḍhairatidoṣadūṣitaiḥ |
nārdrikarotyūṣarabhūmibhāgaṁ
marīcikāvāri mahāpravāhaḥ || 499 ||

That which is superimposed by supremely ignorant fools, can never sully the substratum; the great onrush of waters perceived in a mirage can never wet the desert tract. [Verse 499]

- Accept Division for transaction.
- GMT - International Date line - Date changes.
- In Karma Khanda - Imaginary Divisions, I - Consciousness within body for Worldly purpose Accept Division.

Consciousness :

- Behind temporary body
- Doesn't have Rahu
- I am unaffected by Rahu... /Body / Individuality.
- Superimposed body can't disturb Material Cause.
- Lakshyārtha - Na Jayate - Adhishtana - Asangaha...

Seeing Snake - Rope not Affected :

- Cyclonic rain in dream can't wet waking body, universe, is mirage water.
- I am dry land who am not affected.
- What is crying is Anatma - Mind and gets affected by worldly events...
- Mind - Part of Anatma Prapancha, world will affect Mithya Mind.
- Jnanam reduces impact - On Minds Impact of the world.
- No Samsara ever in Atma.

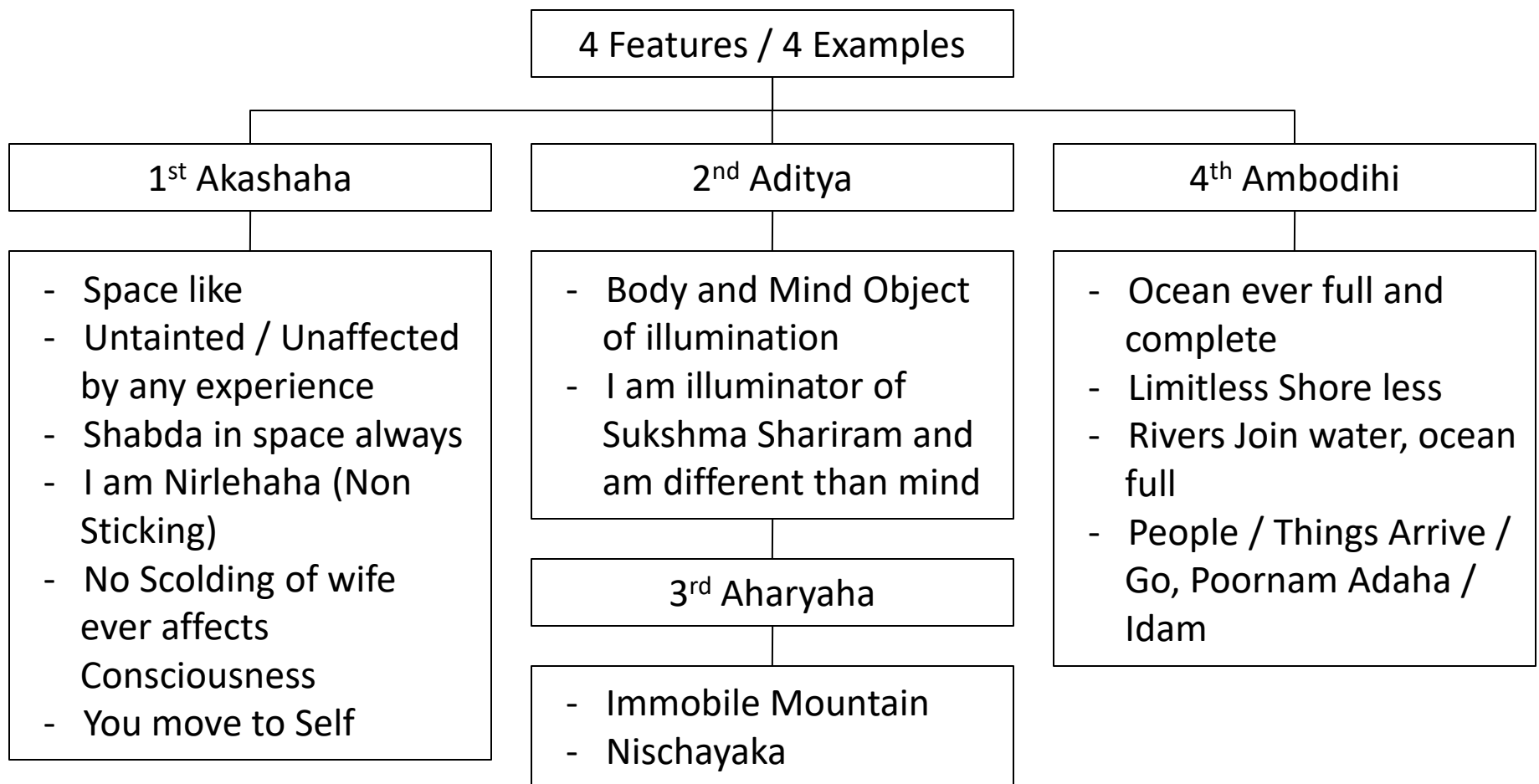
Verse 500 :

आकाशवल्लेपविदूरगोऽहं
आदित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽहं
अम्भोधिवत्पारविवर्जितोऽहम् ॥ 500 ॥

ākāśavallepavidūrago'ham
ādityavadbhāsyavilakṣaṇo'ham |
ahāryavannityaviniścalo'ham
ambhodhivatpāravivarjito'ham || 500 ||

Like space I am beyond contamination, like the sun I am distinct from things illumined, like the mountain I am always motionless, like the ocean I am limitless. [Verse 500]

- Sloka for 'Nididhyasanam' / Any Problem can be resolved by '4'
- 4 Important features of Atma mentioned helpful for worldly Crisis.



2nd Bashyam :

- I am illuminator - Body / Mind - Object of illumination.

Vedantic Student :

- Complains about body or progress of mind - Not world.
- If I Disidentify from everything and identify with mind - No Progress.
- Every mind has its own rate of progress, infinite minds exist in me 'Consciousness'. 1680

- Don't be bothered about one mind and Punar Janma.

Punar Janma :

- One mind going to another body why should I care.
- I Atma doesn't travel - Mind travel.

Practice Mind :

- I am different than one Sukshma Shariram which means ignorance.

3) Aharyavat :

- Mountain can't be carried
- Aharyam = which can't be carried, immobile mountain.
- No Need for Sradham / No Son ok, children do Sradham for their own Chitta Shudhi.

Meditate :

- Nischalaka - Motionless Aham.

4) Ocean : Ambodhivat :

- Ever full and complete Para Vivarjitaha - Limitless / Shore less.

Gita :

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

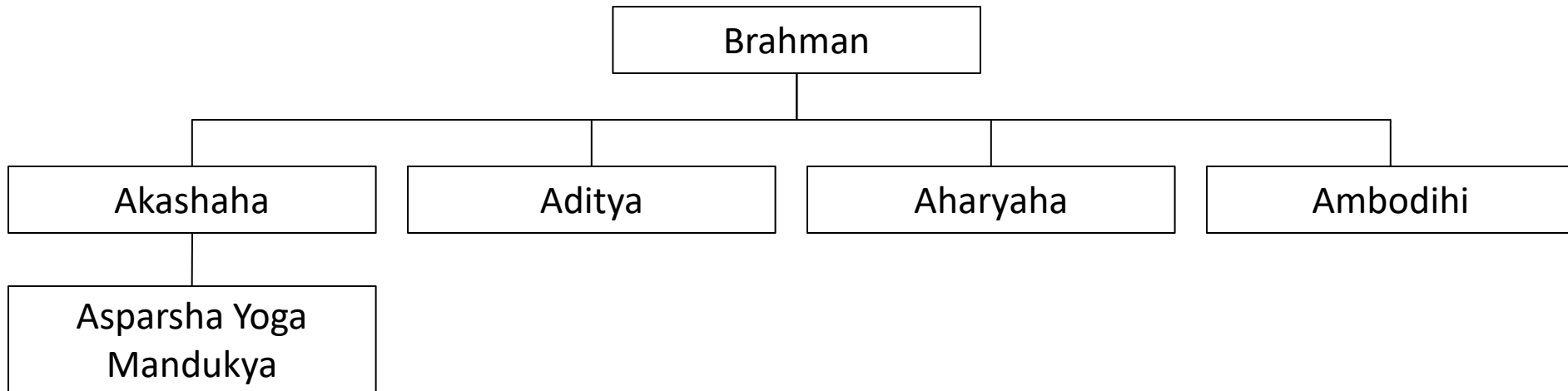
āpūryamāṇamacalapratīṣṭham
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvā
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

- Don't need to Accomplish anything to become worthy person - By Giving things don't reduce.
- Rivers Join / Water Evaporates - Ocean full.

Lecture 149

Verse 500 :



Akasha :

- Space has no relationship with cloud (Mega)
- Space intimately connected with cloud but not affected.
- Similarly Atma intimately connected with Anatma / Sukshma Shariram but am far away not affected.

Knowledge - Jnanam :

- Whatever happens will not affect Chaitanya Atma...
- For Sky - No relationship with Mega, real renunciation - Purely internal.

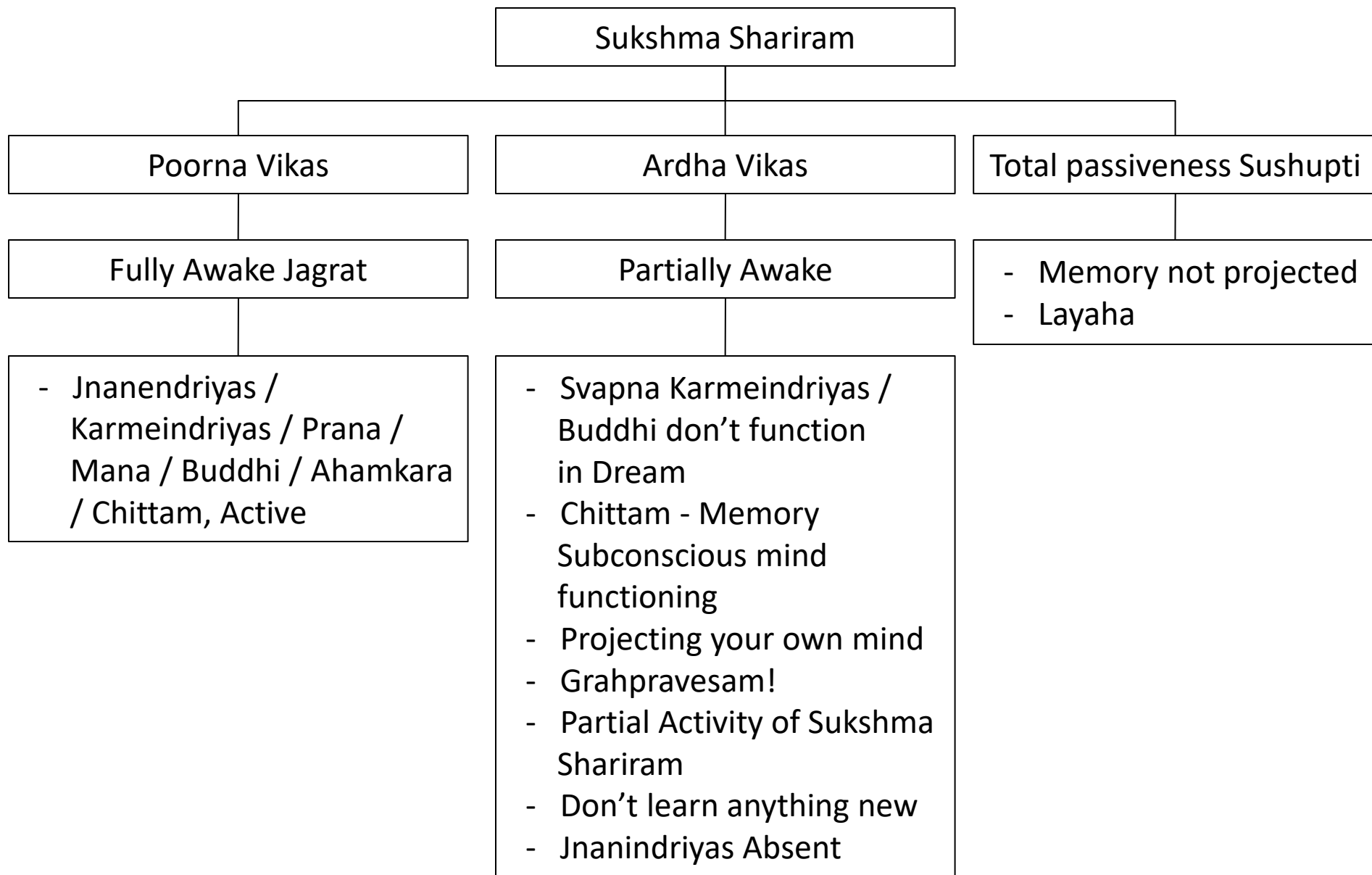
- Internal Asangatvam Jnanam.... I Chaitanyam not related to Body / Mind / Any body.

Mandukya Karika : Special Knowledge :

- Asparsha Yogaha, wisdom in which I see I have no relationship in creation.
- Space has no relationship with Anything in creation...

Therefore Sky Example : Beautiful :

- Consciousness not related to Sharira Trayam and their properties.
- Sthula Shariram - Jara - Old age - Disease
- Sukshma Shariram - Dharmas / Avastha Trayam.
- 3 States of experience caused by Mind, Sukshma Shariram.



- 3 States = Properties of Sukshma Shariram.
- I am neither Vishwa(Related to Jagrat) / Teijasa / Prajna...

When 3 Relations Gone :

- Vishwa - Waker
- Teijasa - Dreamer
- Prajnya - Sleeper

Who Am I : Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- I am Turiyam always...
- Even now I don't have Avastha Traya Sambandha.

Verse 501 :

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ 501 ॥

na me dehena sambandho megheneva vihāyasaḥ |
ataḥ kuto me taddharmā jāgratśvapnasuṣuptayaḥ || 501||

I have no relationship with the body just as the clouds (Have no connection) with the sky, so how can the waking, dream and deep sleep states - Attributes of the body - Ever affect me?[Verse 501]

Verse 502 :

उपाधिरायाति स एव गच्छति
स एव कर्माणि करोति भुङ्क्ते ।
स एव जीर्यन् म्रियते सदाहं
कुलाद्रिवन्निश्चल एव संस्थितः ॥ 502 ॥

upādhirāyāti sa eva gacchati
sa eva karmāṇi karoti bhuṅkte |
sa eva jīryan mriyate sadāhaṁ
kulādrivanniścala eva saṁsthitaḥ || 502||

It is the conditioning which comes and that alone which goes. It performs actions and experiences (Their results); it alone decays and dies. I remain immovable like the Kula Mountain. [Verse 502]

Activities belong to Whom?

- “Sharira Trayam” Nature of body to be Active - Can never rest...
- Sukshma Shariram - Travels from one body to another...
- Transcend Upadhis to stop eternal travel.
- All Karmas done by Upadhi Alone.
- Upadhi becomes Karta / Bogta - Karma Phalam, Experienced.
- Upadhi = Ahamkara / Reaps Phalam of Prarabda. To escape Prarabda... come away from Ahamkara...

I am cut off with body by wisdom of Chaitanyam... I am Unaffected.

Chaitanyam :

- Jnani goes through Ahamkara / Jnani - Not Affected - Free.
- Kala / Prarabda - Brings old Age.
- Aham - I am ever the Same!! Na Jayate... Like Mountain..
 - Verse 500 = 4 Examples
 - Verse 501 = Explanation
 - Verse 502 = Akashavatu
 - Verse 503 = Aharyavatu (Like Mountain)

Verse 503 :

न मे प्रवृत्तिर्न च मे निवृत्तिः
सदैकरूपस्य निरंशकस्य ।
एकात्मको यो निविडो निरन्तरो
व्योमेव पूर्णः स कथं नु चेष्टते ॥ 503 ॥

na me pravṛttirna ca me nivṛtṭiḥ
sadaikarūpasya niraṁśakasya |
ekātmako yo niviḍo nirantaro
vyomeva pūrṇaḥ sa katham nu ceṣṭate || 503 ||

There is neither 'Engaging in work' nor 'abstaining from it' for me who am always the same and without parts. How can that which is one, unbroken and infinite like the sky, ever strive? [Verse 503]

I don't have Pravirthi	Nivirthi
Running After	Withdrawal

- Its to do only with Ahamkara.
- Grahasta / Sanyasa Ashrama w.r.t Ahamkara...
- Mananam = For Ahamkara withdrawal from thoughts....

Atma :

- Beyond 4 Ashrama, No 'Mananam' / No thought - 10 Verses for 'Nididhyasanam'.

I am Shivaha :

- Madhusudana Saraswati - Vedanta Siddhanta - Bindu... 10 Verses.
- Ashtanga Yoga for Ahamkara.

My Nature :

- Sada Ekarupam.. I am ever same

Nirvikara / Nivriti :

- No Disturbance in Changeless

Nivriti :

- Withdrawal from mental disturbance by Ahamkara.
- No Disturbance in Changeless Atma, I am Free of constituent Parts.
- Activity requires Jnanindriyas / Karmeindriyas Prana / Asana - Body / Pratyaksha Sense organs.
- Ekatmaka - Nondual / Eka / Advaita Svarupa
- Homogeneous 'Consciousness' Uniform - निविडो - Dense



निरन्तरो - Without Gap In between

- Consciousness is continuously Gaplessly there, infinite like Space.

Poorna :

- Poorayati Sarvam, remote galaxy pervaded by space.
- Atma fills creation consciousness fills creation, therefore can't do activity like space.

Verse 504 :

पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः ।
कुतो ममाखण्डसुखानुभूतेः
ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ 504 ॥

puṇyāni pāpāni nirindriyasya
niścetaso nirvikṛternirākṛteḥ |
kuto mamākhaṇḍasukhānubhūteḥ
brūte hyananvāgatamityapi śrutiḥ || 504 ||

How can there be merits and demerits for me who have no sense organs, no mind, who am without modification, and form, who am the Realisation of absolute bliss? In the passage, 'not touched' and so on, Sruti also mentions this. [Verse 504]

- Since Atma has no Karma, No Punya / Papam Phalam.

Pravirthi :

- Doing, Vihitam - Prescribed do's
- Nisheda - Prescribed Don'ts
- Nivirthi produces Punya Papam.
- Give up Prohibited Action...
- Give up Commissions / Omission - Become Purer
- Not doing - What's to be done... Produces Papam.

- Since I don't have Pravirthi / Nivirthi - No Punyam / Papam... Shivoham...

- Nirvana Shatakam
 - Nirvana Dashakam
- } Chid Ananda Rupaha, Similar texts

Nirvana Shatakam :

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥४॥

Na Punnyam Na Paapam Na Saukhyam Na Duhkham
Na Mantra Na Tiirtham Na Vedaa Na Yajnyaah |
Aham Bhojanam Naiva Bhojyam Na Bhoktaa
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||4||

Neither am I bound by Merits nor Sins, neither by Worldly Joys nor by Sorrows, Neither am I bound by Sacred Hymns nor by Sacred Places, neither by Sacred Scriptures nor by Sacrifices, I am Neither Enjoyment (Experience), nor an object to be Enjoyed (Experienced), nor the Enjoyer (Experiencer), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva,
The Ever Pure Blissful Consciousness. [Verse 4]

- Reminding and owning up Verses.

Jnanendriya :

- Karma Phala Svekavaha - For Bogaha

Karmeindriya :

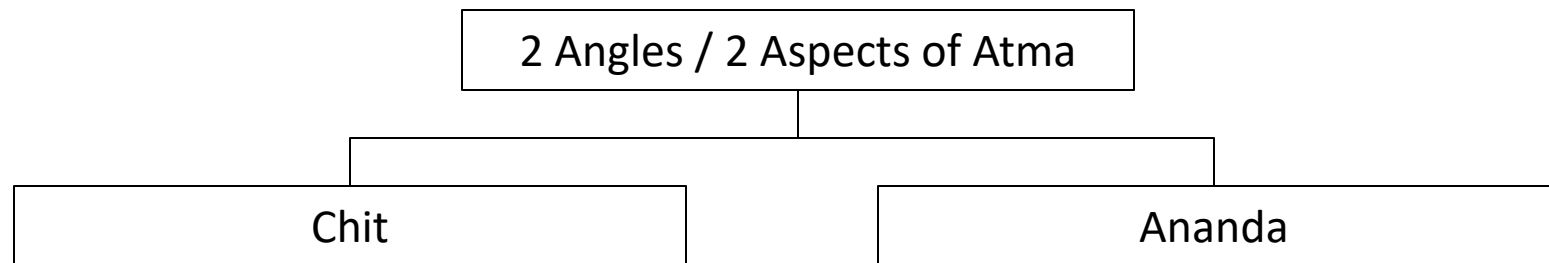
- Karma Anushtanam.... Makes me Karta
- I don't have Jnanendriyas / Karmeindriyas and Antahkarana Mind, coordinator of 2

- For me who am Mindless / Sense Organless / Free from all Modification Nirvikara / Nirakrute free from Shape and form...
- Chaitanya Anubuti not experience which is Subject to change.
- Ananda Svarupam / Akhanda Undivided Chidananada Rupam.
- Anubuti Chit...
- Chit is Ananda

↑

2 Words - One Entity

- Father / Brother / Son 3 entities which part father / Son.
- From Angle of Observer Atma - 2 Names Given... Purusha Bheda Nasti



5 Adjectives - Mama :

Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च; सन्ध्यं तृतीयं स्वप्नस्थानं; तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति, अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ—idaṃ ca paralokasthānaṃ ca; sandhyaṃ tṛtīyaṃ svapnasthānaṃ; tasminsandhye sthāne tiṣṭhannete ubhe sthāne paśyati—idaṃ ca paralokasthānaṃ ca | atha yathākramo'yaṃ paralokasthāne bhavati tamākramamākramyobhayānpāpmana ānandāṃśca paśyati; sa yatra prasvapiti, asya lokasya sarvāvato mātṛāmapādāya svayaṃ vihatya, svayaṃ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti, atrāyaṃ puruṣaḥ svayaṃ jyotirbhavati || 9 ||

hat man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own luster by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9]

- Consciousness in all 3 Avasthas but not affected by 3
- Anuvagatam = Associated
- Anan Anuvagatam = unassociated with Punya / Papa.

Tirnohi :

- Huge fish moving in river
- Moves from Shore to shore.

One shore	Middle	Another
Jagrat	Sushupti	Svapna

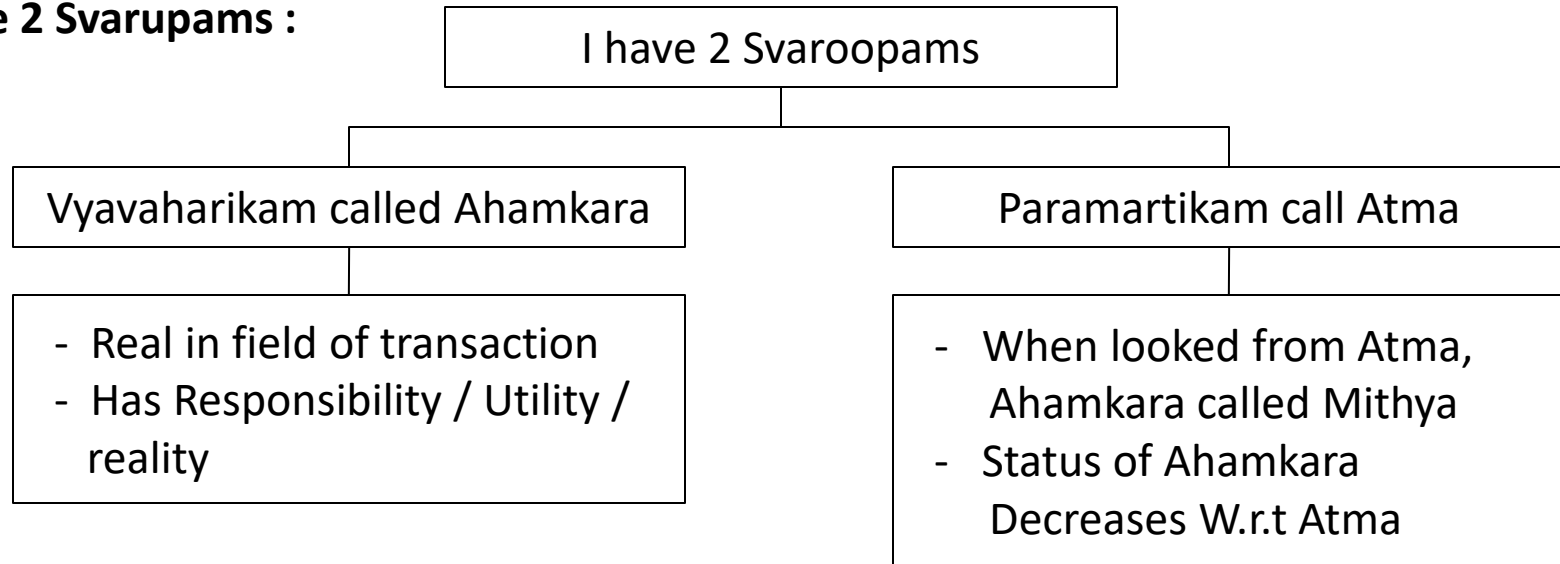
Like fan 3 Knobs - Tape Recorder - 3 Knobs :

- Fish not affected by whatever happening on shore.
- Similarly Jagrat / Svapna / Sushupti - Doesn't taint me
- Maha Matsya Fish for 3 Avasthas.

Lecture 150

Verse 504 :

1) I have 2 Svarupams :



We use 2 Names for one Consciousness :

- Vyavaharika Mithya - Insignificant / In Valid / Unreal / Myth / Dreamlike... Only when Reference point is Atma.
- Field important for Ahamkara - Student looking from Atma Standpoint.
- Punyam - Associated with karta Ahamkara
 - it is Karma Phalam
- I am Akarta Atma... Punyam / Papam no reference.
- Barber and comb... No Use for Bald.
- Punya / Papam classified as Sanchita / Agami / Prarabda.

Brihadaranyaka Upanishad :

- Atma is Asangaha
- Anuvagatam - No Punyam / Papam

Verse 505 :

छायया स्पृष्टमुष्णं वा शीतं वा सुष्टु दुःष्टु वा ।

न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ 505 ॥

chāyayā spr̥ṣṭamuṣṇam vā śītam vā suṣṭhu duḥṣṭhu vā |

na spr̥śatyeva yatkiñcitpuruṣam tadvilakṣaṇam || 505||

If the shadow of a man is touched by heat or cold, good or evil, it does not in the least affect the man who is other than his shadow. [Verse 505]

Ahamkara important and Prominent :

- Has Jatakam / Prayaschittam / Family / Business.

From Paramartika Angle : Ahamkara = Chaya

- Shadow / Myth / Unreal existence, overwhelmed by Atma Status.
- Stars As though Nonexistent in Daytime.
- As long as Prarabda is there... Ahamkara can't be Eliminated, can't destroy disease / Loss / Birth / Mental Agonies.
- Leans to look at same Ahamkara, from Superior light of Atma...
- When Atma is Predominant I - Ahamkara is Mosquito Bite.

Chaya - Shadow of body :

- Not in contact with Object
- Falls on fire / ice / Fragrant object / Dirty object.
- You are not bothered
- From your angle - Shadow insignificant, Shadow is experienced, contact is there no reality.
- Purusha - Different from Chaya body.

Atma	Ahamkara
- Real	<ul style="list-style-type: none">- Chaya I- World Attacks Ahamkara Chaya- Stars / recession / Diseases / Unemployment Affects Chaya

- Atma I Higher order of reality.
- Therefore not worried about Ahamkara Ups and downs, Remedy for family purpose
- Non bonding pursuits may be there, No perfect Biography for Ahamkara.
- Atma has ever perfect Biography, Straightening dogs tail = Perfecting Ahamkara.
- Therefore Student Says - I don't care.

Verse 506 :

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।
अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥ 506 ॥

na sākṣiṇaṁ sākṣyadharmāḥ saṁspṛśanti vilakṣaṇam |
avikāramudāsīnaṁ gr̥hadharmāḥ pradīpavat || 506||

The witness is not affected by the properties of things observed, for, it is distinct from them; it is without modification and indifferent just as the properties of a room (Do not affect) the lamp (That illumines it) [Verse 506]

Ahamkara = Sharira Trayam and Reflecting Consciousness (Chidabasa) :

- It doesn't touch Bimba Chaitanya.
- When medium - Moves
- Mirror disturbed / Distorted, reflection move distorted.
- Reflecting Consciousness and Reflecting Medium has disturbances / Distortions.

Why Original Consciousness has no distortion?

- It is distinct from Ahamkara
- Therefore Atma is Nirvikaram / Udaseenam, doesn't look for remedy.
- Body Sweats, due to heat, Boktrutvam of Body.

w.r.t Body : Put Account

- Bokta will always look for remedy and become Karta.

Atma is Nirvikara :

- Not Affected by Setup, Doesn't work for remedy.

Akrutvat - Abokta - No Prayaschittam also!

- Prayaschitta looks for Ahamkara, Grihasta Jnani - Part of Setup has responsibility.
- Light Asanga / Udaseenam / Akarta / Abokta / Nirvikara... which ever house is clean or not... I am like light.

Verse 507 :

रवेर्यथा कर्मणि साक्षिभावो
व वह्नेर्यथा दाहनियामकत्वम् ।
रज्जोर्यथाऽऽरोपितवस्तुसङ्गः
तथैव कूटस्थचिदात्मनो मे ॥ 507 ॥

raveryathā karmaṇi sāksibhāvo
vahneryathā dāhaniyāmakatvam |
rajjoryathā"ropitavastusaṅgaḥ
tathaiva kūṭasthacidātmano me || 507||

Just as the sun is the witness of all men's actions, just as fire burns everything without distinction, just as the rope is connected with a superimposition, so too am I, the unchangeable self, the essence of intelligence. [Verse 507]

- I am Paramartikam - No relationship - Unaffected by Anatma.
- Relationship affects person, event doesn't affect person.
- Relationships have various intensities and depending on intensity - Sorrow grows.
- It is my relationship and relationship, based perspective of death which is cause of Sorrow.
- Ahamkara - Never Asanga
- Atma ever Asanga, See myself as Asanga all the time.
- Asanga Atma has seeming / Apparent / unreal relationship then Atma given relational name - Father.

- Shekar - Rama - Name
- Father / Son/ Brother - Relational Names
- Atma has no relational name, we give apparent relational names.

Very Good for 'Nididhyasanam' :

- Sun = Sakshi of world not absolute name.
- Agni = Called Sakshi for marriage
- Keep Agni as Sakshi and Sanyasi removes tuft.
- Sakshi - Not Absolute name - Relational Name
- Chair - Support relational name
- Sakshi / Seer / Sun - Relational name w.r.t - Seen.
 - Witness related to witnessed - Sakshyam
 - Object
- Sun doesn't have relationship with any object.
- Sun witnessing not deliberate.
- Whatever happens to earth, Sun not affected, Asanga w.r.t Earth relationship - Unreal.
- Atma - Not Sakshi - False name
 - Unreal name for Atma
- When world negated, Sakshi status goes away.
 - Therefore not real nature
 - Therefore Atma not Sakshi Also.

2 Fires - Burning fuel :

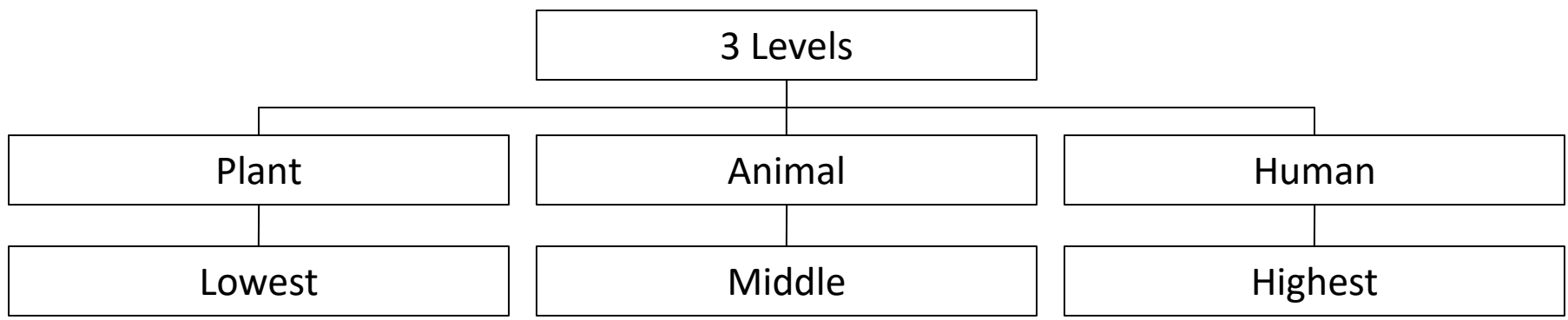
- Burner burnt relationship.
- Dahiya - Dahakaha Sambandha, fire doesn't burn willfully.
- If burning Action - Will have beginning.
- Burning action attributed to fire, even though an action is not there in fire.
- I am illuminator but not doing illuminating action.

Snake - Aropitam	Rope - Substratum
	<ul style="list-style-type: none">- Unrealational Name- Need Stratum

Snake	Rope	Atma
<ul style="list-style-type: none">- Pratibasikam	<ul style="list-style-type: none">- Vyavaharikam	<ul style="list-style-type: none">- Not Adharam- Not Ashraya

Any Problem is Relationship Based :

- Relationship with inert - Problems less
- Relationship with Sentient - Problem complicated



- Any problem - Due to Sangha only.

Samsara	See - Yourself
<ul style="list-style-type: none"> - Vyavaharikam - Ahamkara 	<ul style="list-style-type: none"> - Asambandha - Atma - Only in a while remind yourself - Kutastaha / Changeless - Chetanam Asmi

Verse 508 :

कर्तापि वा कारयितापि नाहं
 भोक्तापि वा भोजयितापि नाहम् ।
 द्रष्टापि वा दर्शयितापि नाहं
 सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ 508 ॥

kartāpi vā kārayitāpi nāham
 bhoktāpi vā bhojayitāpi nāham |
 draṣṭāpi vā darśayitāpi nāham
 so'ham svayañjyotiranīdṛgātma || 508||

I am neither the doer nor do I make others do anything, I am neither the Experiencer nor do I make others experience, I am neither the seer nor do I make others see. The self am I, self-luminous and transcendent. [Verse 506]

- All relationship - Names do not belong to me.
- Progress in Spirituality

1) Parikshya Lokaan :

- Can't go from total relationship to total Non relationship.

2) Replace worldly relationship with superior relationship :

- Not perpetuating bondage.
- Not lean on world replace with God dependence
- Guru / Shastra / Ishvara Sambandha, Deliberately used relationship.
- Convert world relationship into Sattvic Sanga

All other Sanga is Rajasic / Tamasic :

- Baja - Govindam

↑

3 Sambandha

3) See yourself as Asangoham - Non doer, Non instigator - Indirect doer.

Not Experienter	Enjoyer	Instigator
	Karta Karnevala	Hetu Karta Karana Wala

- Not Drishta Not Seer / Not Enjoyer Not Bokta.
- Soham - Svayam Jyoti - Self Evident 'Consciousness'

3 Pairs :

- Karta / Karita
 - Bogta / Bogahita
 - Drishta / Driyshaheta
- All 3 Pairs have Sambandha
- Ayam Svayam Jyoti - Nirguna Atma.

Lecture 151

Verse 508 :

- Atma - Paramatma Satyam - My real Nature
- Ahamkara = Body / Mind / Reflecting Consciousness
= Karta / Bogta / Drishta

Karta	Bogta	Drishta
<ul style="list-style-type: none">- Actor- Activator		<ul style="list-style-type: none">- Not Sees / Makes others see

- Aham Svayam Jyoti self effulgent.

Ahidrik :

- Unlike any other object
- Subject
- Nirguna
- Free from properties belonging to objects.

Verse 509 :

चलत्युपाधौ प्रतिबिम्बलौल्य-

मौपाधिकं मूढधियो नयन्ति ।

स्वबिम्बभूतं रविवद्विनिष्क्रियं

कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ 509 ॥

calatyupādhau pratibimbalaulya-

maupādhikam mūḍhadhiyo nayanti |

svabimbabhūtaṁ ravivadvinīṣkriyaṁ

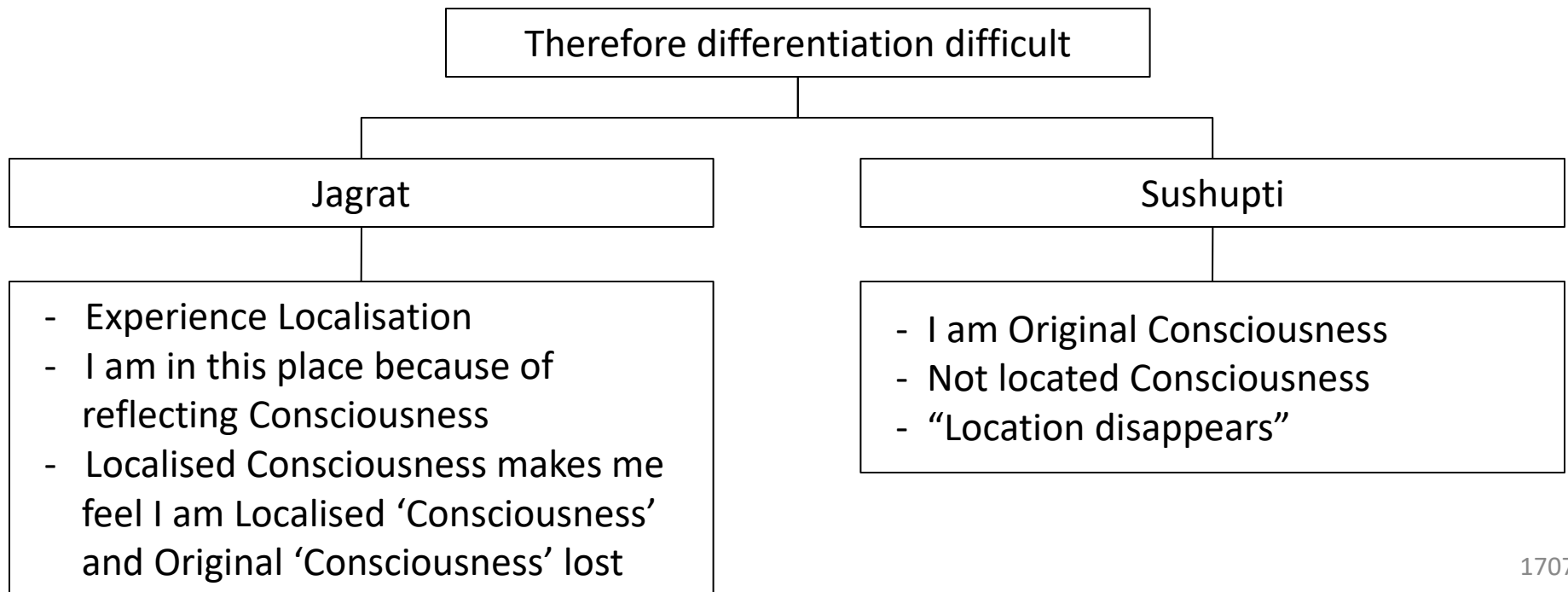
kartāsmi bhoktāsmi hato'smi hetī || 509||

When the conditioning moves, fools attribute the resulting movement of the reflection to the object reflected, like the sun which is devoid of activity and they cry out, 'I am the doer. I am the enjoyer, I am being killed, Alas!' [Verse 509]

- Ahamkara is reflecting consciousness which obtains in Reflecting medium(Upadhi) if body / Mind complex.
- When Reflecting Medium moves reflection moves and Undergoes transformation, affects reflection.
- What happens to reflected face in medium doesn't affect consciousness.
- Defect of reflection I Attribute to I and Say I am dying / Getting separated.
- Separation is only for Pratibimba Chaitanyam.
- When Sthula Shariram Severes, I Original Consciousness not separated from anyone.
- I don't die when Reflecting Medium collapses.



- There is physical distance between Original face and Reflected face, Sun reflected in Water.
- In Mind Original Consciousness and Reflecting Consciousness Overlap, Therefore differentiation difficult.



- To Recognise Unlocalised 'Consciousness' - Must sleep but you are not there to say that I am here.
- Using Localised 'Consciousness' - Own up Unlocated Consciousness obtaining is Sushupti
- Recollect Sushupti Chaitanyam in Jagrat Avastha.
- Those who can't differentiate, they carry / Transfer movement of Reflection to Original Consciousness.
- Indiscriminate Attribute transfer motion of Reflecting Consciousness to Original Consciousness.

Like :

- Red Colour of flower - Falsely Attributed to Crystal (Colorless) not physically transferred
- Original Sun / Original Consciousness - Motionless, Motion of Reflecting Consciousness / Sun is turbulent in the waters / mind.

How do he know we have Transferred? Committed Mistake?

- We claim Aham Karta / Bogta Asmi, Ahamkara taken Seriously.
- Battered by Prarabda Karma, Problems come / We cry.
- Implies we have successfully forgotten Atma. Because of indiscrimination I cry.
- Instead of Adjusting external setup / Events Adjust internal make up by discrimination.
- Vi - Nishkriya... Motionless

Verse 510 :

जले वापि स्थले वापि लुठत्वेऽपि जडात्मकः ।
नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ 510 ॥

jale vāpi sthale vāpi luṭhatveṣa jaḍātmakaḥ |
nāhaṁ vilipyē taddharmairghaṭadharmairnabho yathā || 510||

Whether in water or on land, let this inert body drop down; I am untouched by its properties like the sky (is untouched) by the properties of the Jar. [Verse 510]

Atma	Ahamkara
No Problems	Never free from problems

- Make Prarabda insignificant / Appear small, counter cold irritation method.
- Balm - Makes cold insignificant.
- Get Atma Vision in front of which Ahamkara becomes insignificant.

Abibava Method :

- Sun rises - Starlight insignificant.
- Inert body - Not I, 60 years old
- Body Insentient I have no connection with it.
- Because incidental Prarabda Body's properties - Old / Sick Aham Asangaha Asmi.

Example :

- Space not affected by Arrival and Departure of pot or its properties with Ghatakasha Space doesn't get Additional Space.

When pot Disappears :

- You remove name / Form of pot Ghata.
- No Difference to space
- I am 'Consciousness' - Within body and outside body
 - Body Appears and disappears, Nothing happens to me as in Sushupti.
 - I am not affected - Asangoham

Verse 511 :

कर्तृत्वभोक्तृत्वखलत्वमत्तता-

जडत्वबद्धत्वविमुक्ततादयः ।

बुद्धेर्विकल्पा न तु सन्ति वस्तुतः

स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ 511 ॥

kartṛtvabhoktṛtvakhalatvamattatā-

jaḍatvabaddhatvavimuktatādayaḥ |

buddhervikalpā na tu santi vastutaḥ

svasminpare brahmaṇi kevale'dvaye || 511||

Doership, enjoyer ship, cunning, drunkenness, dullness, bondage and freedom these passing states of the intellect are, in reality, never in the self, which is the supreme Brahman, absolute and non-dual.[Verse 511]

- Samsaric perception / Notions belong to intellect only.
- Changing perception alone is solution / cognitive.

Notion :

- I am Karta / Prarabda / Sanchita... Belongs to intellect, Atma has no Kartrutvam.

Similarly I am not Bogta enjoyer ship experience :

- Kalatvam / Gunatvam / Amshtatvam
- Jadatvam / Badativam bound / Vimuktatvam liberated

} All Moha - Buddhis
perception

Wise : I never had Bondage

- Freedom from notion, intellectual phenomena not happening in world or Atma... Cognitive / Rational transformation.
- All emotional changes are not freedom, intellectual understanding is called liberation.
- All problems are intellectual notions, None in Atma - The real you... Paramartikam Param...
- Kevalam without 2nd thing!! Nondual

Kevalam	Advayam
Sajatiya Bheda Rahita	Vijatiya Bheda Rahita

No 2 nd Atma	No 2 nd Anatma
Therefore Sajatiya	Therefore Vijatiya

Verse 512 :

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।
किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ 512 ॥

santu vikārāḥ prakṛterdaśadhā śatadhā sahasradhā vāpi |
kim me'saṅgacitastairna ghanāḥ kvacidambaram spṛśati || 512||

Let there be modifications in Prakṛti in ten, hundred or thousand ways. What have I - unattached, knowledge absolute - Got to do with them? The clouds can never touch the sky! [Verse 512]

Vishama Metre :

- Look at Ahamkara from Atmas visions
- Svarupa Chaitanyam
- When intellect soaked in Atma, temporary problems Appear insignificant.
- Let Prakṛti undergo Modification - Maranam / Death / 6 Modifications... Asti / Jayate.
- When we spend more time on Atma - That alone will be real.

Atma is Paramartikam :

- No Pratibasikam nor Vyavaharikam.

Today :

- Problems / Crisis / Paramartikam - Absolute reality.
- When time spent more on Atma.

Atma :

- Becomes Paramartikam, Absolutely real.

- Problems / Ahamkara Vyavaharikam.

- I am Relationless 'Consciousness' dwell on my nature more and more.

Example :

- Cloud doesn't affect sky
- Cloud moves intimately in space / Sky.

Verse 513 :

अव्यक्तादिस्थूलपर्यन्तमेतत्
विश्व यत्राभासमात्रं प्रतीतम् ।
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 513 ॥

avyaktādisthūlaparyantametāt
viśva yatrābhāsamātraṁ pratītam |
vyomaprakhyam sūkṣmamādyantahīnam
brahmādvaitam yattadevāhamasmi || 513||

That in which the entire universe from the Unmanifest down to the gross, appears as but a shadow, which is like the sky, Subtle and without beginning and end, indeed, that Nondual Brahman am i. [Verse 513]

Time Spent on 'Nididhyasanam'

- Converts order of reality from Vyavaharikam to Paramartikam.
- Verse 513 / 514 / 515 → Same idea
- Sanyasa = for getting time to dwell on teaching, then becomes natural.
- Vidwat Sanyasa - Internal Sanyasa
 - Until Nishta, quality time required
- Not Ahamkara - Son / Boss / father.. I am Nondual Brahman.
- Comparable to Akasha - Formless, Sukshmam, Unobjectifiable.

- Atyanta Hinam - Without beginning / End Adhi / Anta - Rahitam.
- In Which Brahman - Vishwam Pratishtam
- Universe Appears
- Beginning from Avyaktam - Maya to Sthula - Physical body.
- That Brahman Substratum I am, Abasaha - Matram - Spacelike.
- Substratum - Everything Appears in me
- Nothing happens to me

Verse 514 :

सर्वाधारं सर्ववस्तुप्रकाशं
सर्वाकारं सर्वगं सर्वशून्यम् ।
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 514 ॥

sarvādhāraṁ sarvavastuprakāśaṁ
sarvākāraṁ sarvagaṁ sarvaśūnyaṁ |
nityaṁ śuddhaṁ niścalaṁ nirvikalpaṁ
brahmādvaitaṁ yattadevāhamasmi || 514 ||

That which is the support of all, which is the illuminator of all things, which is of all forms, which is omnipresent, devoid of multiplicity, eternal, pure, motionless and absolute, indeed, that non dual Brahman am I. [Verse 514]

I can withstand Crisis	If Assimilation Good
Need less time in Nididhyasanam	Less time in Nididhyasanam

I am that Brahman

(1)

Sarvadharam

Support of Akasha

(2)

Sarva Vastu Prakasham

Illuminator like Surya

(3)

Savikaram

Forms belong to me

All names / Forms rest in
one Substance - That I am

(4)

Sarvatmaka

All Pervading

(5)

Sarva Shunya

Really all forms not in me :

- Like dream world resting in me, not really in me.
- Similarly Nama / Rupa Mithya as good as nonexistent.

I am that Brahman

(6)

Nityam eternal

(7)

Shudham

Ever pure

(8)

Nischalam

Motionless

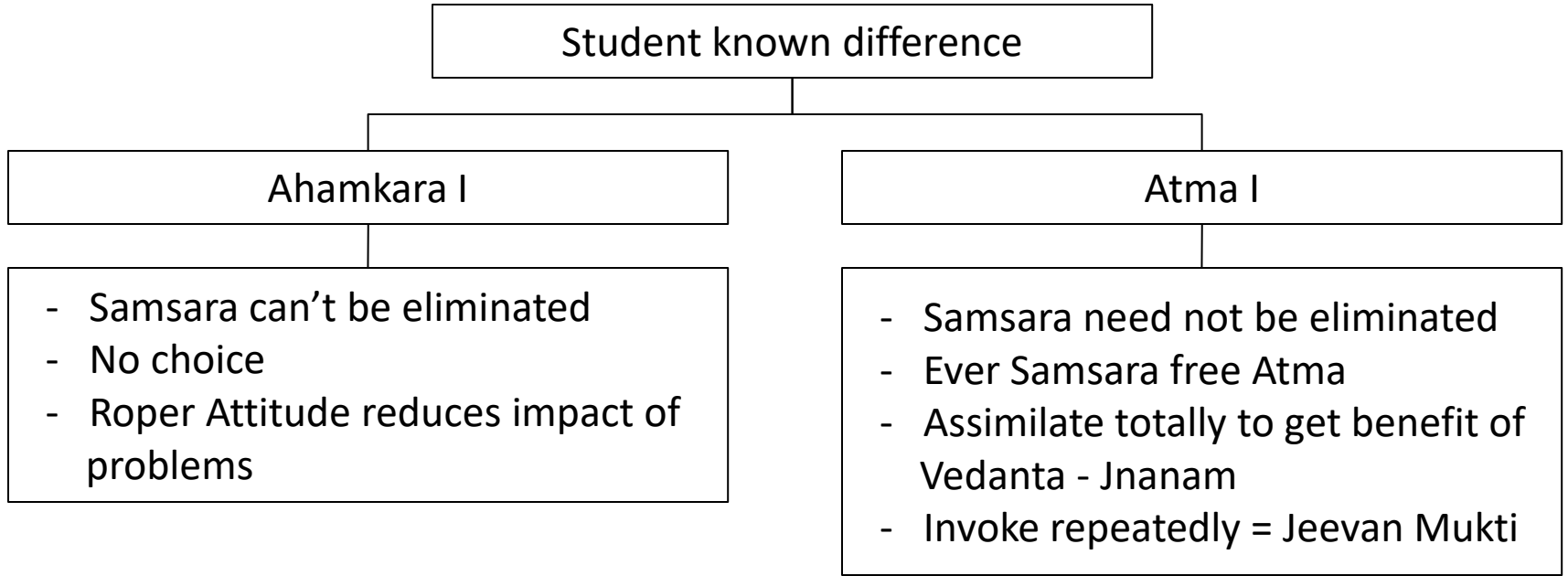
(9)

Nirvikalpam

Divisionless

Lecture 152

Verse 514 :



- I am that Brahman repeated 4 times in 3 Verses.

Verse 515 :

यत्प्रत्यस्ताशेषमायाविशेषं
प्रत्यग्रूपं प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूपं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 515 ॥

yatpratyastāśeṣamāyāviśeṣam
pratyagrūpaṁ pratyayāgamyamānam |
satyajñānānantamānandarūpaṁ
brahmādvaitaṁ yattadevāhamasmi || 515||

[That which transcends the endless differentiations of Maya, which is the subjective essence in all, which is beyond the range of consciousness, which is of the nature of truth, knowledge and endless bliss, indeed, that non-dual Brahman am I. Verse 515]

- Guna / Attributes - Caused by Maya
- Vyavaharika
- From Advaitic Angle - Both positive / Negative Attributes unreal.

Visishta Advaitin :

- Brahman is Nirgunam free from negative Attributes.
- Brahman full of positive Attributes
- Power / compassion / love / Beauty
- Really present in Brahman
- Total Nirguna Brahman Non existent
- Dosha Rahitam Brahman Existent
- All Virtues present.

Advaitam :

- Brahman has neither positive / Negative Attributes
- No Sarvagyatvam / Sarva Ishvaratvam / Shaktimanatvam

What is basis Advaitam?

- Anyatra Dharma / Adharma - Brahman beyond Virtue / vices but Adhara for them!
- Thing with attributes has modification increase / Decrease....
- Sarva Guna / Dosha Varjitam, Good bad Attributes.
- It is in form of Pratyag Atma - Sakshi observer / Atma = Drk Svarupam.

- Being Subject - Not Objectifiable through senses.
- Achintyam - Can't be illumined by any Vritti Jnanam.
- Ever unknown - Never known.. Because its ever knower.

What is its Nature?

- Satyam / Jnanam / Anantham
- Pure Existent - Not Adjective but Noun
- Pure Consciousness - Not Adjective but noun.
- Therefore limitless which expresses in mind as fullness
- Anantham expressed in Anandaha Brahmananda Valli.

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

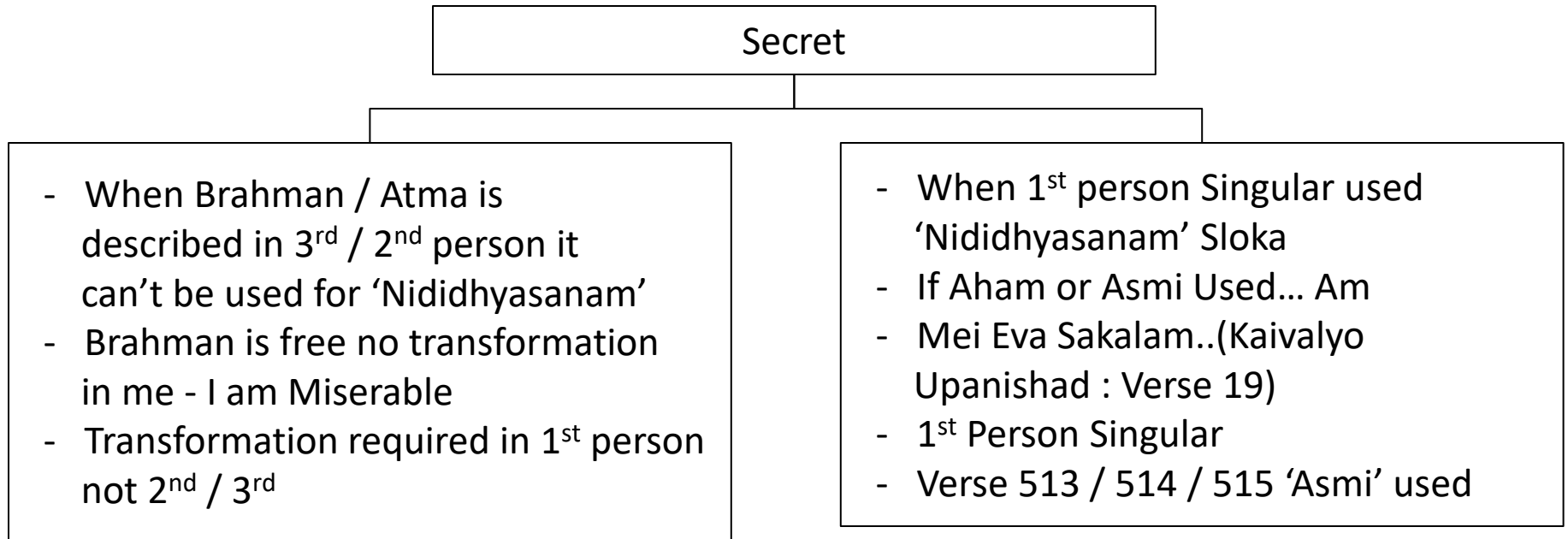
yato vaco nivartante aprapya manasa saha I
anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

- Ananda expressed as fullness.

Verse 515 :

- How to find if Sloka is Meant for 'Nididhyasanam'



Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Planets indicate ocean Karma Phalam not our Karma.

Astrology :

- Planets influence our life.

Correct Interpretation :

- Planets indicate Karma Phala which affects our life.
- Karma Alone can influence life, I have no Karma / Karma Phala.
 - Atma Angle - Prayaschittam not required
 - Ahamkara Angle - Prayaschittam can't work.
- Can Alleviate Ahamkara, can't be free from influence of Karma.

I Atma Nishkriyaha :

- Why I am Actionless?
- Because Aham Avikara Asmi, Free from Modification / Change, Action involves Change.
- Chalanatmakam Karma... definition of Karma

To do Karma :

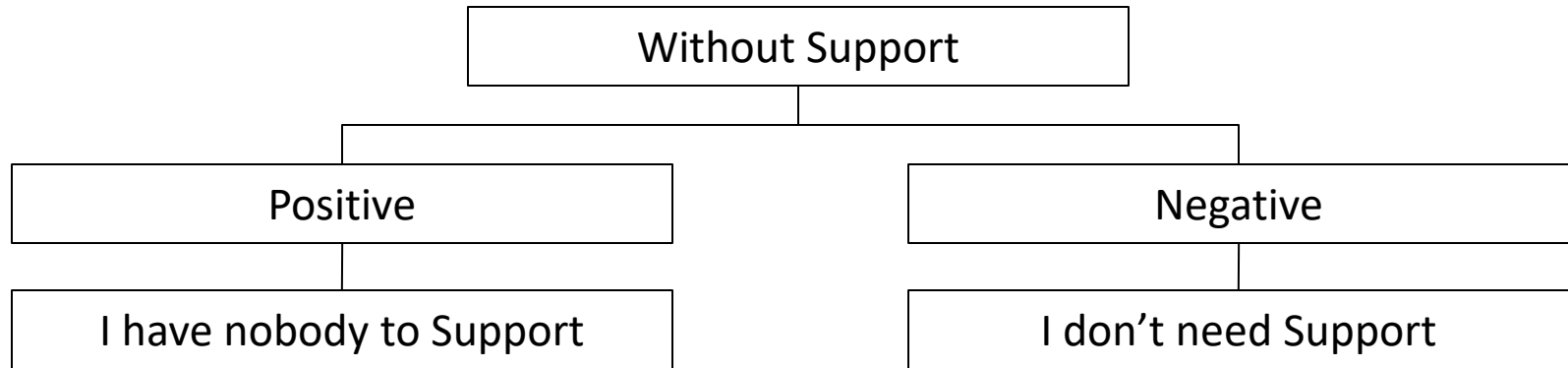
Body Moves	Atma
<ul style="list-style-type: none">- Mouth Moves- Thoughts Moves	<ul style="list-style-type: none">- Motionless

Nishkalosmi :

- Free from Division
- Free from Subject / Object / Instrument Division.
- Free from Sajatiya / Vijatiya / Svagata Bheda.

- Nirakriti - Actionless
- Nirvikalpaha - Free from Triputi
- Nityosmi - Subject / Object / Instrument

Niralambaha :



I am Ultimate Support of Everything :

- From Ahamkara Drishtya - Bakti only Solution, need Support from Ishvara.
- Ahamkara will have eternal Problem, Rama / Krishna / Also had problems, too feeble to face Mighty universe.
- Bhagawan is there all the time to Support - Remember.

Atma Angle :

- Problems are not there
- Ultimate Support of everything
- Supportless Support of Universe.

Niradvaya :

- Nondual - without second.

Verse 516 and 517 :

निष्क्रियोऽस्म्यविकारोऽस्मि
निष्कलोऽस्मि निराकृतिः ।
निर्विकल्पोऽस्मि नित्योऽस्मि
निरालम्बोऽस्मि निर्द्वयः ॥ 516 ॥

niṣkriyo'smyavikāro'smi
niṣkalo'smi nirākṛtiḥ |
nirvikalpo'smi nityo'smi
nirālambo'smi nirdvayaḥ || 516||

I am devoid of activity, modifications, part and forms. I am absolute and eternal, with no other support, and non-dual am I. [Verse 516]


सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।
केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ 517 ॥

sarvātmako'haṁ sarvo'haṁ sarvātīto'hamadvayaḥ |
kevalākhaṇḍabodho'hamānando'haṁ nirantaraḥ || 517||

I am the universal, I am all in all, I am transcendent and non-dual,
Kevalakhandabodho'hamanando'ham Nirantarah [Verse 517]

- 'Nididhyasanam' Verse - Aham / Asmi
- Sarvatmaka - I am essence of whole creation
- Sarvoham - I am whole Creation.

I / Creation :

- Fruit remnant / Remove essence
 - Chakra
 - Creation / Essence
 - Water content of Wave
 - Water is truth of Wave
 - Therefore Water is Wave
 - Inside wave - Water Sitting
 - Inside Mind / Body - Consciousness Sitting.
- 
- X not time

Aham Sarva Ateetaha :

- I am not affected by problem of world, Dirt / Impurities
- I am beyond everything / world
- I am beyond Dream world
- Dream world = Unreal Manifestation of mine.

I am beyond world... World is me!

- World is unreal Manifestation of mine
- Swapna is unreal Manifestation of mine
- Sarvatmakam - Sarvoham = immanent Nature
- Sarva Ateetoham - Reveals Transcendental nature of mine.

I am in and through All :

- I am untouched by Anything / Advaya Nondual.

Kevala :

- Pure - Akhandā Bodha - Undivided 'Consciousness'
- If 'Consciousness' taken as Attribute of body then it is divided Consciousness.
- Consciousness in this body / other body - Divided in between - No Consciousness.
- It is undivided Substance... which is inside and outside body.
- Don't experience because of Absence of Medium for its expression, I am All pervading.

Anandoham :

- Ananda Svarupa - Not Experience Ananda
- Not Anubava Ananda
- Experiential Ananda is reflected Ananda, never real.
- Atma Ananda - Never experienced
- Never use Bliss for Atma Ananda
- Bliss / Joy / Rectitude is experiential Pleasure, use Non Experiential.
- World = Poornatvam / Fullness.

I am Ananda Svarupa :

- I don't Miss Anything in life - No Kurai

Ahamkara has Kurai :

- Nirantara - Without Any Gap in between
- Gapless / Homogenous Consciousness

Verse 518 :

स्वाराज्यसाम्राज्यविभूतिरेषा

भवत्कृपाश्रीमहिमप्रसादात् ।

प्राप्ता मया श्रीगुरवे महात्मने

नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ 518 ॥

svārājyasāmrajyavibhūtiṛeṣā

bhavatkṛpāśrīmahimaprasādāt |

prāptā mayā śrīgurave mahātmāne

namo namaste'stu punarnamo'stu || 518||

By the Supreme Majesty of your grace, I have gained the grandeur of the Sovereignty of self-effulgence. O Noble teacher! Salutations to thee, again and again. [Verse 518]

Accept Ahamkara as Inevitable :

- Catch Ball and Take it Backward in Cricket - Reduces impact.
- Resistance to Prarabda Creates impact, understand nature of Prarabda / Ahamkara.
- Samsara is intrinsic Nature of universe.
- Reduction of Resistance is reduction of Impact.

Ahamkara Angle	Atma Angle
Acceptance is there	Wisdom

= Jeevan Mukti

Who is responsible for Jeevan Mukti?

- Bhagawan and Shastras grace = Eternal - Materialises if Guru is there to transform into Wisdom.

Namaskara :

- Sishyas Grace
- Silently Acknowledged expression of Gratitude.

Vedanta	Guru	Ishvara Provides Setup
Coke Bottle	Bottle Opener	Conditions for Vedanta to work Brings 3 Together

1st Part of life for gaining knowledge, After gaining knowledge - Express Gratitude.

Svarajya Moksha	Samrajya
	- Kingdom of Empire of Moksha - Attained

Ahamkara	Atma / Aham
- Ever Baddaha - Never Claim Moksha from Ahamkara Angle	- Ever Muktaha - Never claim Bandaha from Atma Drishti

- Clarity of Vision - Releases me...

That Inner freedom I have got :

- To get this inner freedom I have Made Myself Available.

Verse 519 :

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम् ।
अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया
प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥ 519 ॥

mahāsvapne māyākṛtajanijarāmṛtyugahane
bhramantaṁ kliśyantaṁ bahulataratāpāranudinam |
ahaṅkāravvyāghravvyathitamimamatyantakṛpayā
prabodhya prasvāpātparamavitavānmāmasi guro || 519||

Out of sheer grace, O Teacher! You have awakened me from 'Sleep' and saved me, who was roaming in a never ending 'dream', in the forest of birth, decay and death created by illusion, and was tormented day after day by innumerable tribulations and greatly persecuted by the tiger of the Ego. [Verse 519]

Student :

- Expresses...
- I am indebted to you...
- I was wallowing in the Dream world of Samsara - Anaadi Kale...
- Deep / Dense forest wild Animals - Jara - Old Age

Maranam - Death.

How is it Created?

- Avidya - Maya...

Samsara :

- Maha Swapna not enjoyable excursion
- Every moment Struggle like biting shoe.
- Tormented by Adyatmam / Adibautika / Adideivika.

Adyatmam	Adibautika	Adideivika
Tapa - Body	Tapa from family Friends relatives	Natural forces

- Avitaram - You have protected me.

Lecture 153

- Verse 519 and 520 = Gratitude Verse.

Verse 520 :

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः ।
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ 520 ॥

namastasmai sadaikasmai kasmaicinmahase namaḥ |
yadetadviśvarūpeṇa rājate gururāja te || 520||

Salutations to you O Prince among teachers, who are indefinable greatness, who are ever the same, who manifest as this entire universe, to you my salutations. [Verse 520]

- Guru has to be Brahman to teach you are Brahman.
- Every Sishya holds to guru as person first
- Every Sishya holds to Source of Teaching Shastra / Upanishad as Brahman.

Shastra Yoni = Brahman :

- Sada Ekaha Asmi

Sad : Nondual 'Existence'

- Light of Consciousness / Pure 'Existence', offer Namaskara to Satchit Atma.
- Brahman's nature inexplicable / Yato Vacho, Anivarnchinyam.
- Through power of Maya Brahman is Appearing as Vishwarupa Ishvara and Vyavaharika Jiva and Prapancha.

Vyavaharika Guru	Paramartika Guru
Swamis	Ishvara

- Relationship Struck for transcending relationship.
- Verse 521 to 575 - 57 Verses - Parting Aashirvada of guru.

Verse 521 :

इति नतमवलोक्य शिष्यवर्यं
समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।
प्रमुदितहृदयं स देशिकेन्द्रः
पुनरिदमाह वचः परं महात्मा ॥ 521 ॥

iti natamavalokya śiṣyavaryam
samadhigatātmasukham prabuddhatattvam |
pramuditahṛdayam sa deśikendraḥ
punaridamāha vacaḥ param mahātmā || 521||

Seeing that the worthy Student has gained the bliss of the Atman, is enlightened, and is prostrating, the noble teacher being glad at heart again spoke these supreme words. [Verse 521]

- Gurutvam / Teacher hood Validated.
- Scholarship / Followers / Writing books not Guru, Happy - Satisfied Student = Guru.

Difficulty :

- Imagine Brahman as Some mind of reality... Objectification, Orientation / To Realise one day...
- Intellectually understood - Sit in 'Mind' to experience.
- Completion of teaching = End of Expectation of mystic Experience.
- You are Observer / Consciousness / Ever Experencer, never object of Experience / Drop Misconception.

Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

śravaṇāyāpi bahubhīryo na labhyaḥ śṛṇvanto'pi bahavo yaṁ na vidyuh |
āścāryo vaktā kuśalo'sya labdhāścāryo jñātā kuśalānuśiṣṭaḥ || 7 ||

“he (The self) of whom many are not able even to hear, the recipient (The pupil) many, even having heard of him, do not comprehend. Wonderful is a Man (Teacher), when found, who is able to teach the self. Wonderful is he (the Pupil) who comprehends the self, when taught by an Able teacher”[1 - 2 - 7]

Sishya :

- Owns up Atmananda
- Claims Poornatvam as very Nature
- One who has Awakened to his real nature not Vyavaharika Ahamkara but Paramartika Sakshi.

Verse 522 : Guru Utters :

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव तत्सर्वतः
पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।
रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां दृश्यते
तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारस्पदम् ॥ 522 ॥

brahmapratyayasantatirjagadato brahmaiva tatsarvataḥ
paśyādhyātmadr̥śā praśāntamanasā sarvāsvavasthāsvapi |
rūpādanyadavekṣitaṁ kimabhitaścakṣuṣmatāṁ dṛśyate
tadvadbrahmavidāḥ sataḥ kimaparaṁ buddhervihārāspadam || 522 ||

An Unbroken series of perceptions of Brahman is this universe; so in every respect it is nothing but Brahman. In all conditions see this with the vision of illumination and a serene mind. Is it ever possible that he who has eyes can see anything other than forms all around? So too, what is there to engage the intellect of a realised man, save Brahman? [Verse 522]

Don't lose sight of Fact :

- Sarvam Khalvidam Brahma...
- Brahman is in and through Everything, continue worldly relationship.
- Behind all relationship, there is one Brahman which is free from all relations.
- Never forget Relationless Brahman in and through relationship based transaction.
- Then relationship will not create problem, like handing live wire with gloves with earthing.... Protect yourself.
- Sangateeta - Asanga Brahman in and through all Sangas...
- Perception of world = Perception of Brahman
- Jagat Darshanam = Brahma Darshanam
- Perceive ring / Bangle = Perceive gold
 - Gold cognition not replaced in Chain / Bangle perception.
 - Gold reality behind - Bangle / Chain
- Whichever Cognition continuously persists is the reality.
- Water perception continues when you see
 - Bubble / Wave
 - Water Truth
- Man is, Chain is, Sat Pratyaya - Existence.
- Pratyaya Cognised continuously through all perception of world.

Sat is Called Brahman :

- Perception of world is continuous flow of Brahman / Sat.
- Perception of world = Series of existence cognition.

Existence	Akasha and Vaya
<ul style="list-style-type: none">- Inherent constant- Gold	<ul style="list-style-type: none">- Namarupa- Bangle / Ring

Awareness in Background :

- Adhyatma Drishti = In and through Vyavahara, one doesn't forget Brahman.
- If Spiritual Awareness in Background, mind Tranquil.
- When Anger increases - Movie has Become Dormant - Screen has receded.
- Pras Hanta Manaha - Maintain inner Leisure in and through Activity.
- If mind Disturbed, don't complaint to World.

Learn to Say :

- I have lost Spiritual Awareness.
- When Disturbed look within, not outside for Scape goats.
- Money / Health / People loss... Never lose Sight.
- In Pashyam / Shrinvan / Never forget Vedanta...
 - Eyes - Report colors
 - Ears - Report Sound

- Shastra Chakshu 3rd eye of wisdom / Look at world / Never See sorrow disease / Death.
- 3rd Eye of wisdom will see only Ananda Svaroopam Brahman.

What you see depends on what instrument you are :

- Pratyaksha Pramana - See Samsara
- Shastra Pramana - See Freedom, Adhyatma Chakshu all over.
- Choosing - Your choice / Nothing else to be perceived other than Sat Brahman.

Verse 523 :

कस्तां परानन्दरसानुभूति-
मृत्सृज्य शून्येषु रमेत विद्वान् ।
चन्द्रे महाल्हादिनि दीप्यमाने
चित्रेन्दुमालोकयितुं क इच्छेत् ॥ 523 ॥

kastām parānandarāsānubhūti-
mṛtsṛjya śūnyeṣu rameta vidvān |
candre mahālhāadini dīpyamāne
citrendumālokeyitum ka icchet || 523||

Which wise man would relinquish reveling in Supreme bliss for the enjoyment of paltry things? When the greatly enchanting moon is Shining, who would wish to Gaze upon a painted moon? [Verse 523]

- Pratyaksha Pramanam reports, Samsara Shastra / Chakshu reports only Satchitananda.
- You have both eyes, Guru has given Shastra Chakshu.
 - One Moon - Tragedy Dukham
 - 2nd Moon - Nandati Eva Ananda(Bhaja Govindam - Verse 20)

Bhaga Govindam :

योगरतो वाभोगरतोवा
सण्गरतो वा सण्गवीहिनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ २०

yogarato vābhogaratovā
saṅgarato vā saṅgavīhinaḥ ।
yasya brahmaṇi ramate cittam
nandati nandati nandatyeva ॥ 20

One may take delight in Yoga or Bhoga, may have attachment or detachment. But only he whose mind steadily delights in Brahman enjoys bliss, no one else. [Verse 20]

- In and through all transaction have wisdom don't Stop transaction.
 - Moons Picture - Vyavaharika Satyam - Fake Gold
 - Original Moon - Higher Reality Available - Real Gold

Verse 524 :

असत्पदार्थानुभवेन किञ्चिन्
न ह्यस्ति तृप्तिर्न च दुःखहानिः ।
तद्वयानन्दरसानुभूत्या
तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ 524 ॥

asatpadārthānubhavana kiñcin
na hyasti tṛptirna ca duḥkhahāniḥ ।
tadadvayānandarāsānubhūtyā
tṛptaḥ sukham tiṣṭha sadātmaniṣṭhayā ॥ 524 ॥

In the Perception of object unreal, there is neither the slightest contentment nor the cessation of misery. Therefore, content in the Realisation of the essence of non-dual bliss, remain happy, ever identified with the self.[Verse 524]

- Poornatvam / Fulfillment only through, Brahman Jnanam not through other pursuits, challenged by Vedanta.
- Otherwise mind will run after fulfillment fake fulfillment, Last few days...
- Person is possessing object - No fulfillment real fulfillment continues - Permanent through Mithya Padartha - No real Trupti.

Lecture 154

1) Sadhana Chatushtaya Sampatti - Locker in which Vedanta Wisdom can be Kept :

- If Student Negligent, Sadhana Chatushtaya Sampatti Weakness - Knowledge goes behind - Person Slips into Samsara.

Viveka to be Kept Green :

- Other than Brahman everything however Attractive / Sacred / Wonderful is Mithya.
- Handle Mithya, not lean on Mithya Padartha... your Support is Brahman.
- Have Vairagyam Bright in Mind and Nourished with oil of Viveka.

Can't discard Prapancha :

- For Security / Ananda / Fulfillment Have Atma Ananda / Advaya Ananda.
- Be contented by claiming Atmananda with yourself, Not External things.

Be Relaxed and Relieved :

- By Ever Abiding in Sadatma - Satya Svarupam, Sad Atma never lost.
- Relationship under threat Always - For likes and Dislikes - No logic Subjectively / Whims of Mind.
- Preservation of Object / Relationship / Setup Unpredictable.
- Relationship with Atma - Never fails because its you yourself.

Next Best :

- Ishvara Sambandha
- Never world Sambandha.

Verse 525 :

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।

स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ 525 ॥

svameva sarvathā paśyanmanyamānaḥ svamadvayam |
svānandamanubhuñjānaḥ kālaṁ naya mahāmate || 525||

O Noble one! Beholding the self, always contemplating upon the self which is non-dual and enjoying the bliss of the self, you should spend your time. [Verse 525]

- Teaching gives required light.

Guru :

- Can give regular warnings
- Student to develop wings.

World :

- Fluctuating Nama / Rupa
- Fleeting.

Essence Atma :

- Sarva Butasta Atmanam, Sarva Butani Atmanam.
- Don't lose sight of Screen while Appreciating movie, Movie moves you from Reality.
- Life is Movie on Screen of Atma.
- When Situations fine - No Samsara
- Medicine - When Imbalance.

Remember

Paramartika I

Vyavaharika I

In Every Transaction

- Own up Atma Ananda - Doesn't have total of Dukham.
- More you claim Atma / More you claim Ananda.
- Prarabda = Gods will, exhaust... No other duty...

Verse 526 :

अखण्डबोधात्मनि निर्विकल्पे
विकल्पनं व्योम्नि पुरप्रकल्पनम् ।
तद्वयानन्दमयात्मना सदा
शान्तिं परामेत्य भजस्व मौनम् ॥ 526 ॥

akhaṇḍabodhātmani nirvikalpe
vikalpanam vyomni puraprakalpanam |
tadvayānandamayātmanā sadā
śāntim parāmetya bhajasva maunam || 526 ||

In the unbroken knowledge, the absolute, the Atman, dualistic conceptions are like castles in the air. Therefore, Attaining Supreme Peace, live in silence, identifying yourself with the Non-dual bliss Absolute.[Verse 526]

Always live with Mithya Anatma only :

- Satyam Brahman never Available for transaction, reality to be Remembered, transact with Mithya only.
- Dream Dissappears on Waking - Can forget.

Vedanta :

- Waking up from Waking dream.

Atma Jnanam :

- Waking up from Dream
- This Dream not out of Sight / Mind.
- Tendency to Attribute reality to world all the time there.
- Intellectually tackle it - Experientially no change, See world but remind constantly; I see world but say its Mithya...

Like	Declare
- I see Sunrise and Set (Experientially) / Earth Stationary	- Earth going round intellectually - Go 10000 Miles / Hour

- There is disparity between experience and fact.
- These is experience of duality / Gain - Loss.
- Birth / Death Growth decay / Health - ill Health intellectual conviction different.
- In the Atma which is Akhanda Bodha...
- Svagata Bheda Rahita - Undivided Consciousness / Nirvikalpa doesn't have parts Triputi Rahita.
- In That Atma - No division - Division I experience is like imaginary world seen in Sky full of clouds - Gandharva Nagara Puram..

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

What Should I do?

- Spend more time on Satyam / Advaya Ananda, rearrange life Style - Remain in form of Ananda Atma.
- Advaya Ananda Svarupa Atma - Do transactions with Dravyam but you don't forget their Mithya Nature.

May you gain Shanti :

- More you remember Vedanta, Shanti comes
- Look at minds Turmoil / Stability.

Disturbances	Not Zero
- Vedanta under threat	- FIR Down - Catching cold, not life threatening

- Keep Mounam / Quietness down / With Vairagyam and Viveka, Reach infinite.

Mandukya Upanishad :

- Live like other Samsari
- You Enact a Samsari

Verse 527 :

तूष्णीमवस्था परमोपशान्तिः
 बुद्धेरसत्कल्पविकल्पहेतोः ।
 ब्रह्मात्मन ब्रह्मविदो महात्मनो
 यत्राद्वयानन्दसुखं निरन्तरम् ॥ 527 ॥

tūṣṇīmavasthā paramopāśāntiḥ
 buddherasatkalpavikalpahetoḥ |
 brahmātmāna brahmavido mahātmāno
 yatrādvayānandasukhaṁ nirantaram || 527||

The cause of all fancies, the mind, becomes perfectly serene to the sage who has known Brahman. Indeed, this is the State of quiescence in which, ever identified with Brahman, he constantly enjoys the non-dual bliss absolute. [Verse 527]

- Learn to handle mind which attaches reality to dead past / Future Building castles.

Past :

- Pratibasikam - Imaginary reality Pumping Reality.
- Becomes Vyavaharika and Taken to Paramartikam.
- 23 Years Age - Dwell... Palpitation / Tears role, got reality only by mind recollecting and propping it Up.

Reality to Future :

- Not yet come imagination / Speculation

Mind Projecting constantly :

- Pratibasika Past / Future and responding to non existing events.

Leans to Address Mind : And Tell Mind : Be Quiet

- Paribrathi Bhartruhari... Svayam Taddati
- Why fluttering / Restless Wandering... Take rest...

Loose Natural Sleep :

- Bhagawans gift is Sleep - Most powerful let future unfold.
- No Total control to future, can contribute to future.

Controller	Contributor
Future unknown un predictable un controllable	One of factors which determines (Your Vote not total divider of outcome)

- Don't brood so much into past / Future, because you can't change past / can't control future.
- Planning Deliberate Actions done in choosen time frame.
- When worry happens, its Mechanical / Unpredictable.

Mind :

- Cause of Mithya projections, unreal thing, fake thing.
- Fake money as good as no money.
- Asat Kalpa = Mithya
- Vikalpa = Projection
- Job of Vedanta - Quieter mind / Make it Shantam.
- Ultimate pacification - Only by knowledge, Parama Shanti.
- Freedom from Stress = Anayasa

Lecture 155

Verse 527 : Parting final Advice :

- 1) Never loose touch with Shastra... Otherwise will slip into Samsara.
 - **Intellect is capable of creating Reality out of unreality.**
- 2) Mind projects Mithya Vastu and Making Mithya a Reality.
 - Project Mithya Dream and then Dream becomes more real than waking.
 - Asat Kalpaha - Vikalpaha Hetu.

This Buddhi must Quieten - Called Tushnim :

- Avastha... Quietening of Day Dreaming intellect... Parama Upa Shanti...

That Alone is peace of mind :

- Tushnim Avastha = Mounam
- Silence = Not total thoughtlessness
 - = Freedom from Projection / Wrong thinking
- Attributing absolute reality to world is wrong thinking.
- See world as it should be seen.
- Shastra Anusari Chintanam - Harmless liberating thoughts.
- Silence of mind = Freedom from binding thoughts, Not total freedom from thought.
- Attaching absolute reality to world = Binding thought
- Mind free from Samsaric thought - As Good as Silence.

- Vedantic silence = Freedom from unhealthy ways of thinking.
- Yogic Silence = Samadhi = Total freedom from thoughts.
- Vyavaharika thoughts can't disturb Paramartika Brahman.

I am Body	I am Brahman
- Harmful thought	<ul style="list-style-type: none"> - Harmless thought - Jnani enjoys Advayananda Sukham because of Vedantic thought - Ananda Sukham which is Nondual

Jnanam	Anubava / Experience
<ul style="list-style-type: none"> - Not Event in Vedanta - If so, Jnanam will go away, after sometime, ignorance will come - Not technical event 	<ul style="list-style-type: none"> - Time Bound - Aham Brahman Asmi is continually there

- If Moksha = Experience / Event, not eternal
- Pashyan / Jigran / Thoughts present - Absent I am Sukham Nirantaram...
- Disturbance in mind Vyavaharikam Antahkarana Parinama.
- I am Ananda - Statement regarding my Ananda Svarupa - Paramartika...
- In Disturbed mind - My Ananda Doesn't get reflected, Mind lacks reflected Ananda.
- It doesn't displace my knowledge - I am Original Ananda.

• **Psychological disturbance is Prarabda Janya Mithya fluttering.**

- I am different from such condition = Nirantaram.
- Experiential happiness disturbed by experiential Sorrow.

Jnanam Permanent not experience :

- Vedantic silence is in Spite of thoughts
- **Yogic silence is in Absence of thoughts.**
- **Vedantic Silence can coexist with Vedantic thoughts**

Jnani :

- Mahatma whose Jnanam has been converted to Paramartikam through knowledge.
- Knowledge = limitations are Superimposed, once I negate them, I am Paramartikam, Jnana Janya Ananda is Always there.

Verse 528 :

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।
विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ 528 ॥

nāsti nirvāsanānmaunātparam sukhaḥkṛduttamam |
vijñātātmasvarūpasya svānandarasapāyinaḥ || 528||

There is nothing more exhilarating than the Quiescence which comes from being free of Vasanas, to him who has known his own nature and who drinks the bliss of the Self. [Verse 528]

Vasana Kshaya :

- Mounam = Freedom from Samsaric thoughts.
- I am mortal / Worried about relatives = Samsara, because of habit Samsara continues.

- Lip says - Asangoham
- Mind Says - will worry
- Vasana = Viparita Bavana / Obstacles to Vasana Kshaya / Vedantic thinking.

Nididhyasanam :

- Method to handle habitual worry
- Closed eye 'Mananam' / Sravanam / Reality / As teaching gets soaked, Vasanas become, Weaker and consequent Vasana Kshaya becomes deeper.

General Tranquility / General Disturbance :

- Due to Non Vedantic thinking it is called Nirvasana Mounam.
- Vasanas came from Anaadi Kala - Can't be removed.
- Saying rain is coming... not Sanyasa, No Subjective projection.
- Appreciation involves - Ishvara Srishti thoughts.
- Unimaginable creation - Don't stop perceiving.

Enjoy Rain	Avoid Projection of Ahamkara
Ishvara Srishti	Remove Jiva Srishti, you are Mukta

- Vedantic Moksha - Not Vasanalessness but removal of Viparita Bavana - Subjective unhealthy thoughts.

- Other than Nirvasana - Mounam, there is no better source of Ananda.
- Appreciate Ishvara Srishti as it is, World = Garden - Don't stop thoughts / Sensory perception.
- Nirvasana Mounam = Highest source of Ananda
- Viparita Bavana Rahitam
- Vyavaharika Satyam = Yoga Anubavaha

Vedanta :

- Wisdom Aham Pooranamaha Paramartika.

Verse 529 :

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा ।
यथेच्छया वेसेद्विद्वानात्मारामः सदा मुनिः ॥ 529 ॥

gacchanstīṣṭhannupaviśañchayāno vā'nyathāpi vā |
yathēcchayā vesedvidvānātmārāmaḥ sadā muniḥ || 529||

Whether going or staying, Sitting or lying down, or in any other state, the enlightened sage whose sole pleasure is in the Atman, lives ever at ease. [Verse 529]

- No Need to escape from world and go to cave, because Jnanam can never be disturbed by external events.
- Condition of mind can be disturbed by external event, Jnanam not condition of mind.
- If it is condition of mind, Jnanam goes away.

Ajnana Timaransya :

- During happy and sorrowful condition of mind $2 + 2 = 4$
- Jnanam not disturbed by life's Activities, Mithya show can't disturb me.
- What doesn't depend on condition is a Fact.
- Sarvada Vartamanopi Tayoyi Mayivartate in whatever Ashrama / Activity you are in me.

Shankara Shivananda Lahari :

- Where you are doesn't Matter
- **What matters is this Awareness in his mind... I am Unaffected by Whatever I experience...**
- This knowledge is important, live according to your temperament / Svabava.

Atma Rama :

- Find contentment in your self
- Find Security in your self

Not in external possession - Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Be Muni = Mananat Muni... Mind in Shastra

Verse 530 (Important Verse) :

न देशकालासनदिग्यमादि-

लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।

संसिद्धतत्त्वस्य महात्मनोऽस्ति

स्ववेदने का नियमाद्यवस्था ॥ 530 ॥

na deśakālāsanadigyamādi-

lakṣyādyapekṣā'pratibaddhavṛtteḥ |

samsiddhatattvasya mahātmano'sti

svavedane kā niyamādyavasthā || 530||

The sage who has perfect Realisation of truth and whose mind, therefore, encounters no obstruction, no more relies upon conditions of place, time, posture, direction, moral discipline, objects of meditation and so on. What formulae can there be for Recognising one's own self?[Verse 530]

- Upasana is a form of 'Mananam' in which one is seeking Adrishta Phalam of Punyam.

Therefore I have to observe rules of Upasana :

- Proper place / Face East - Morning

North - Noon

West - Sandhya Evening

- Vedantic Nididhyasanam / Mananam not for Moksha / Punya.

Content of Mananam :

- I am Nitya Mukta Atma
- If I think I am ever liberated will I get Moksha after 7 Years?

Nididhyasanam :

- To Drop Expectation of Moksha understand meaning of ever liberated Atma.
- I exist without Body / Mind / World, as pure Existence, Consciousness.
- I am not expecting Moksha or Any result from 'Nididhyasanam'
- Remember teaching from teacher, No Punyam / No Adrishtam.
- Upasanam = Adhishta Phalam.

Nididhyasanam - Different from Upasana :

- What's taught in class Remember in 'Nididhyasanam', no restriction on 'Mananam'
- Upasana = Comes under karma - Rules.
- Nididhyasanam = Jnanam - No rules.

Veda Purva	Vedanta
<ul style="list-style-type: none">- Adrishta Based- Ayushyah Ohm am - Offer Material to Agni	<ul style="list-style-type: none">- Drishta based

- Normal Eating - Drishta Phalam - Rules Irrelevant
- Moksha - Drishta Phalam - Rules Irrelevant.

Worry is Drishtam - its known - Nididhyasanam to you :

- Nididhyasanam / Moksha = Drishta Phalam

Mukti = Giving up old Patterns of thinking.

- For Upasana, Moksha - All commandments
- Purushartha - Person doesn't seek
 - Person drops expectation of Moksha as future event
 - No Sankalpa Required
- Pratibanda Nivritti - Restrained thoughts
 - Master of thoughts
 - Thoughts in control
- If Vritti = Prakirti - Way of life
- Apradhi Baddha - For him no restrictions
- No Restrictions to way of life - Shastra gives total freedom, Jnani responsible, incapable of Violating Dharma.

Lecture 156

1) Vedas give freedom to be in any Ashrama :

- Jnani can't violate, will not violate Dharma - Responsible citizen, uses discretion appropriately only, Jnani = Gold himself.

2) Result of Nididhyasanam :

- Drishta Phalam
- Non Forgetfulness of Vedanta
- Not for Punyam / Not for Moksha / Moksha my nature.

3) Jnani :

- Pratibodha Nivritti
- Whose thoughts are restrained / Disciplined

Ajnani :

- Apratibodha Nivritti - Whose lifestyle has no restrictions
- Free from Niyama
- All restrictions to come to knowledge, Life itself Nididhyasanam - Mind soaked in Vedanta

4) Nididhyasanam :

- What happens Naturally, Natural consequence of sincere Sravanam.
- Attains - Truth of creation - Sureshvaracharya.

5) Mahatma :

- Whose Atma Identical with Paramatma.

- If I - Jivatma different from Paramatma, then 'Jivatma' is Always going to be Alpa Atma (Small)
- If I - Jivatma part of 'Paramatma' then also Alpa Atma only.
- I - Identified with 'Paramatma' then Mahatma Recognised Jivatma = Paramatma.

For Such Jnani - No Niyama :

- What rules required to remember oneself.
- Every action Centred on myself
- Worried about my (Centred on me) daughter - Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati, ātmanastu kāmāya patih priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittam priyam bhavati, ātmanastu kāmāya vittam priyam bhavati | na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanastu kāmāya brahma priyam bhavati | na vā are kṣatrasya kāmāya kṣatram priyam bhavati, ātmanastu kāmāya kṣatram priyam bhavati | na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditaḥ || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Self Remembrance - Most Natural
 - No Niyama
- Aham Brahmasmi - No Effort required

Verse 531 :

घटोऽयमिति विज्ञातुं नियमः कोऽन्ववेक्षते ।

विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥ 531 ॥

ghaṭo'yamiti vijñātum niyamaḥ ko'nvavekṣate |

vinā pramāṇasuṣṭhutvaṁ yasminsati padārthadhīḥ || 531||

‘This is a Jar’, to know this what condition is necessary save that the means of knowledge be without any defects, which alone ensures a cognition of the object? [Verse 531]

Technical :

1) Pramanam :

- Source of Knowledge will definitely produce knowledge, if mind is Available
- No rules involved
- In functioning of Pramanam, Pramanam must be fit (No Cataract) To see pot - Drishta Phalam - No rules
- Vedanta Vichara = Adjustment of intellect.
- Until you see - Continue Sravanam.
- Adjust for one Janma - 10 Janmas
- Sravanam alone produce Jnanam, Vedanta Vichara - Only Niyama.
- Once Pramanam Adjusted - Your Likes and Dislikes have no connection at all.
- In Bhagawans Srishti - Pramanam meant to produce knowledge - Why you see / Hear.
 - Why fire - Hot - Because its fire
 - Why ice - Cold - Because its ice
- **Vedanta Pramanam, Appropriately used can generate knowledge.**
- Where there is Pramanam, there will be Knowledge of object which falls within Pramanam.
- Eyes Gives Rupa Jnanam - Not what you like to see!
- Vedanta function in field of 'Consciousness' - Law of lord.

How you know ears produce hearing, use and see :

- Field of science = Matter
- Field of Vedanta = Consciousness

Vedanta Reveals :

- Consciousness not limited / Property / Product / Part of body.

Verse 532 : Technical :

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।
न देशं नापि कालं न शुद्धिं वाप्यपेक्षते ॥ 532 ॥

ayamātmā nityasiddhaḥ pramāṇe sati bhāsatē |
na deśam nāpi kālam na śuddhim vāpyapekṣate || 532||

This Atman which is an eternal truth manifests itself in the presence of the right means of knowledge. It is dependent neither on place nor time nor (Outward) purity. [Verse 532]

- Ayam Atma Nitya Shudha

Vedanta :

- Not talking about faraway object - But of already available 'Consciousness' here and now.
- I am aware of words of Vedanta.
- It gives new info regarding already available ever evident object.

Consciousness :

- Independent entity
- Na Jayate Mriyate.... [Gita : Chapter 2 - Verse 20]

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 - Verse 20]

- Consciousness in all bodies / in between bodies.
- I 'Consciousness' am already evident.
- When Vedanta Pramanam is used, its nature is clear to me.

Previously	
<ul style="list-style-type: none">- Consciousness / Existence - Phenomenon of Brain / Matter- Once body is dead 'Consciousness' is gone- Adjective not noun	<ul style="list-style-type: none">- Svatantra - Brahma Te iti Basate- Pramana functioning doesn't depend on freewill of person

- Pramanam not Kartru Tantram but Vastu Tantram, knowledge doesn't depend on Desha / Kala
- Eye See not alone in Brahma Muhurtam
 - Karma Phalam - Depends on Desha / Kala
 - Agni Hotra - Not done by Brahmachari.

- Even Chitta Shudhi not required for Jnanam, technically true.
- Pramanam Production of knowledge, doesn't depend on purity / impurity of mind.
- Pramanams generation of Prama - Not dependent on Chitta Shudhi, Role of Chitta Shudhi

1st Stage :

- For Proper Sravanam to take place.
- Mind not behind ears for Vedanta to work, Non agitated mind required / Relaxed mind required.

Ananyasa :

- Important faculty of mind
- Stress free relaxed mind
- For this Chitta Shudhi required.
- Benefit of knowledge we want in terms of Emotional well being.
- We want Jnana Phala, conversion of Jeevan Mukti...

What we seek is at emotional Level :

- Don't want Anger / Jealousy to affect me, don't want Bayam.
- For Jnana Phala Sidhyartham, Lot of Chitta Shudhi required.
- To be Brahman no Chitta Shuddhi required
- To live in the world with Balanced mind, Chitta Shudhi required / For Jnanam to be converted to emotional health.

Verse 533 :

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।

तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ 533 ॥

devadatto'hamotyetadvijñānam nirapekṣakam |

tadvadbrahmavidō'pyasya brahmāhamiti vedanam || 533||

‘I am Devadatta’, this knowledge is independent of conditions. Similarly, the Knower of Brahman Realises that he is Brahman. [Verse 533]

I am “ X “:

- No conditions required
- Aware all the time
- No ‘Mind ’ / Thinking / Have Nishta

Definition of Jnana Nishta :

- It is Not remembering all the time
- Available effortlessly when you need.
- We have Jnana Nishta w.r.t my relative personality - Nirapekshakam / Unconditional.

Jnanam :

- Not event / Experience - Limited by time
- Therefore use world - Understanding I am Brahman - Like I am “ X “ / Nirapekshikam.
- Realisation not event / Mystic experience.

For Wise : I am Brahman / Unconditional

- If time bound, one experience replaced by other.
- Phone no / English Knowledge - Not displaced.

Where as one experience displaced :

- Aham Brahmasmi - Undisplaceable knowledge, even when mind has variety of emotions!

Verse 534 :

भानुनेव जगत्सर्वं भासते यस्य तेजसा ।

अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ 534 ॥

bhānuneva jagatsarvaṁ bhāstate yasya tejasā |

anātmakamasattucchaṁ kiṁ nu tasyāvabhāsakam || 534||

What indeed can manifest that whose effulgence, like the sun, cause the entire fallacious, unreal and unimportant universe to appear at all? [Verse 534]

- To remember knowledge of Anatma - I have to see that.
- To remember I Atma - No need to use eyes because its self Evident!!
- I am illuminator of everything.
- Sarvam Jagat Bhanuna Basate, world illumined by Sun.
- In the same way, entire Anatma Prapancha, consisting of world / Body / Mind - Asat Mithya and Tuchyam As Good as Nonexistent from.
- Standpoint of Atma(Adjust to Anatma World)

- I - Myself Shine by light of Atma and myself world shines because of Sun.
- Similarly entire Anatma Prapancha Shines because of light of Atma.
- I illumine entire world / Anatma.
- No one can be illuminator of me, who is illuminator of everything.
 - I am ever the illuminator - Never illumined
 - I am Ever the Subject of experience - Never Object of experience
 - I am Ever the Subject of Knowledge - Never Object of knowledge.
- No 'Question' of Experiencing Atma As object.
- This self evident Atma - Understood by wise as Brahman.

Lecture 157

- 1) Lead a type of life as per Prarabda, no need to change Ashrama.
- 2) Sitting 'Mananam' for being in teaching, keeping Vedanta Pramanam Active.
- 3) Pramanam continues to illumine Object of knowledge.
- 4) When Sense organs Alive and Open without will all objects - Shabda / Sparsha illumined without will.
- 5) I am Alive = Self Knowledge
 - Remembering Scripture = Remembering Myself
 - Looking into mirror = Looking at myself.

6) Vedanta Reveals me : Chaitanya Svarupam

- I don't become non evident when Vedanta not used.
- Vedanta removes misconceived notions of Evident I
- Not take body as your limitation
- Leave emotions to mind
- Leave intellectual limitations to intellect, own up limitless I Atma.

Verse 535 :

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।
येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत् ॥ 535 ॥

vedaśāstrapurāṇāni bhūtāni sakalānyapi |
yenārthavanti taṁ kinnu vijñātāraṁ prakāśayet || 535||

That by which all Vedas, Shastras and Puranas and all other beings are endowed with meanings, verily, what can illumine that eternal subject? [verse 535]

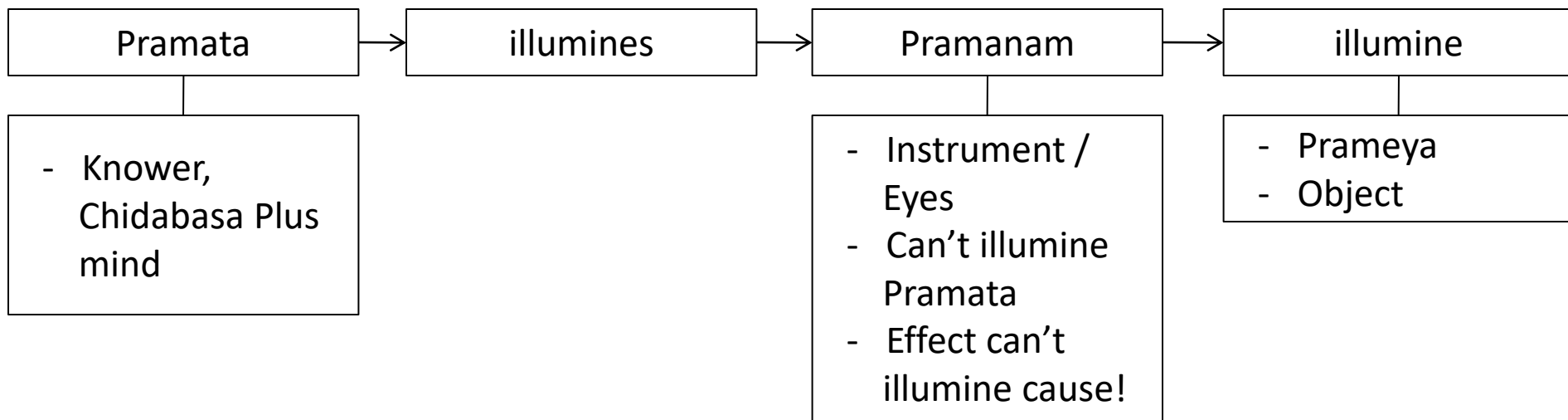
- Pramanam meant to illumine a Specific Prameyam.

Pramanam	Prameyam
<ul style="list-style-type: none">- Instrument of knowledge- Sense organs / Logic- Pramanam gets status only When Knower (Pramata) is behind it	<ul style="list-style-type: none">- Specific field of Object

- Mind Blessed with 'Consciousness' - Chidabasa Sahita Manaha = Know Pramata.
- Chidabasa Blesses Pramanam(Instrument / Eyes) - Then Pramanam becomes capable of illumining Prameya Object

When Pramanam are illumined :

- Only by Pramata only (Knower - Chidabasa only)
- Then how Pramanam can think of illumining Pramata.



Essence of Verse :

- Pramanam can't illumine eyes / instrument - Can't illumine Pramata - Knower - Chidabasa.
- Because Pramanam are illumined by Pramata.

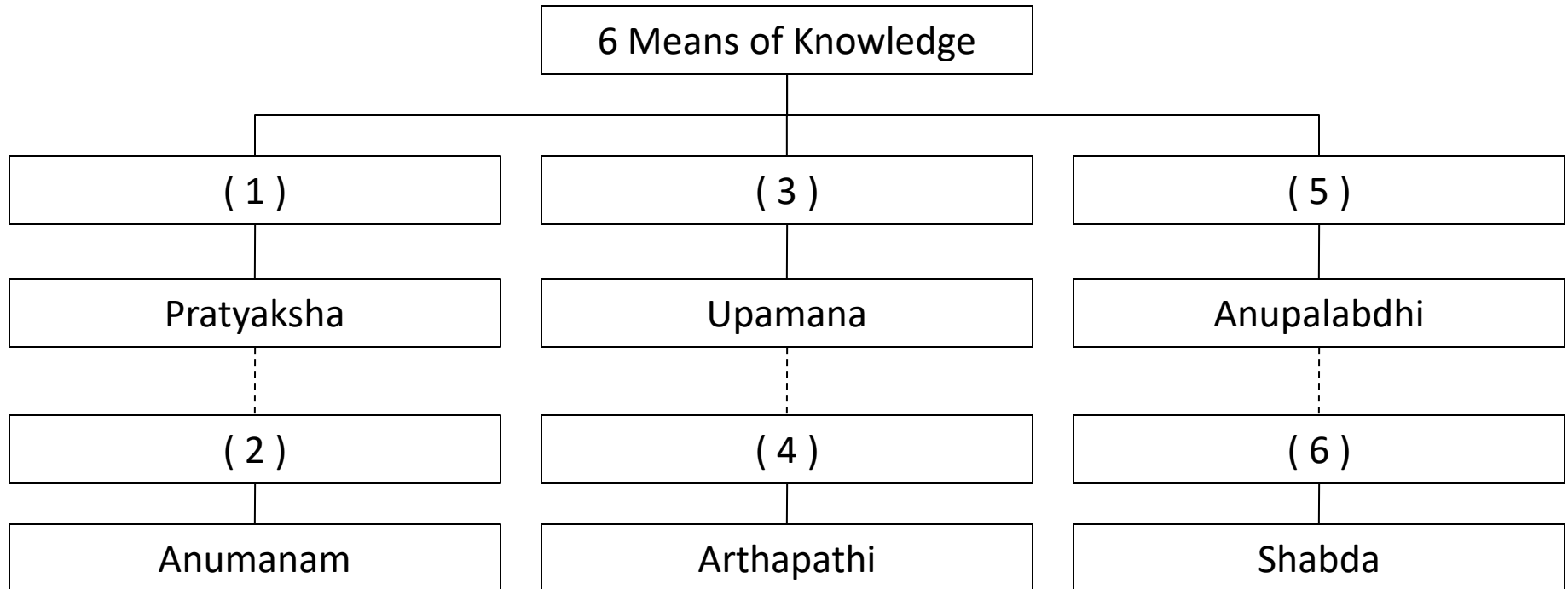
I as Chidabasa :

- Knowing Principle in the body
- Illumine all the sense organs / Eyes / Ears which illumine sense objects.
- Illumined can't become illuminator, Pramata = Mind and Reflecting Consciousness.
- Reflecting Consciousness comes from Original Consciousness - Called Sakshi.
- Pramata illuminator only because of Sakshi.
- Sakshi = Original light of Awareness - Lends Consciousness, light to mind - Becomes Pramata (Knower)

- Pramata I, knower mind with reflecting Consciousness, lends 'Consciousness' / Light to Pramanam eyes... Lends 'Consciousness' / Light to Objects.
- Pramanam lends light only and Prameyam not Pramata or Sakshi.

Question :

- Why Veda / Shastra /Puranas are Means of knowledge / Pramanam.



Represented by Veda Shastra :

- Butani = Object of knowledge, instruments of knowledge and objects of Knowledge...
- Become meaningful / Valid, their existence is proved by 'Consciousness' alone
Original Consciousness / Reflecting Consciousness.

Sakshi :

- Original Consciousness lends reflecting Consciousness to Pramata knower
- Pramata Knower lends reflecting Consciousness to Prameyam (Objects)
- **In Blind, 'Consciousness', doesn't pervade color and form**
- In his Vision colors and forms doesn't exist.
- Existence of things proved by Consciousness.
- What will illumine that Consciousness, nobody can illumine that Consciousness.

Verse 536 :

एष स्वयंज्योतिरनन्तशक्तिः

आत्माऽप्रमेयः सकलानुभूतिः ।

यमेव विज्ञाय विमुक्तबन्धो

जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥ 536 ॥

eṣa svayañjyotiranantaśaktiḥ

ātmā'prameyaḥ sakalānubhūtiḥ |

yameva vijñāya vimuktabandho

jayatyayaṁ brahmaviduttamottamaḥ || 536 ||

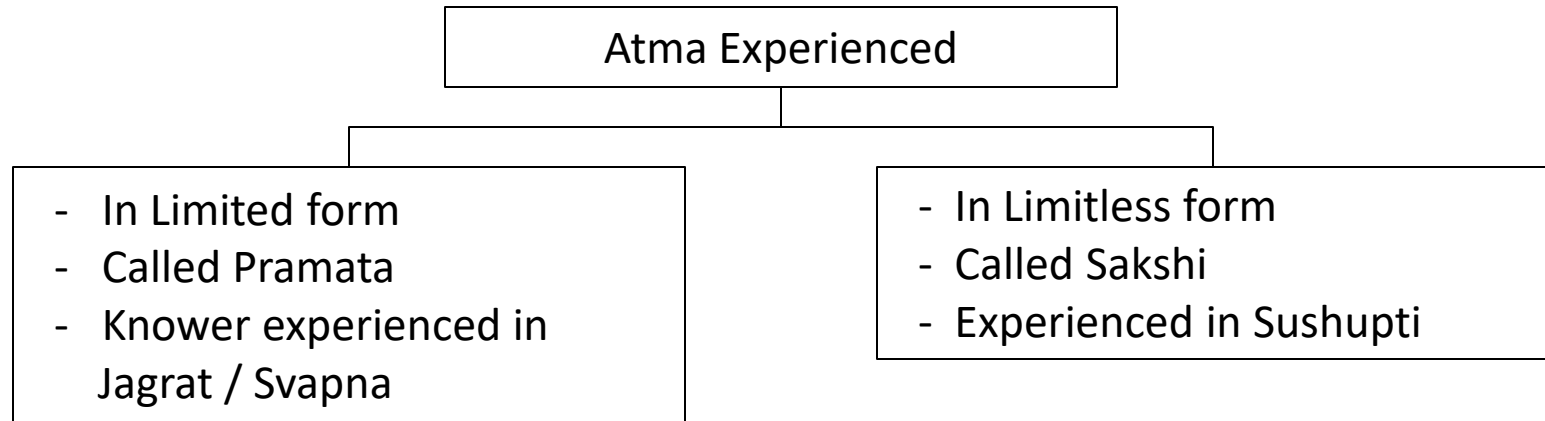
Here is the self-effulgent Atman, of endless power, beyond all conditioned knowledge, yet the direct experience of all. Freed from bondage, Realising this alone, the best among the Knowers of Brahman lives his life of victory. [verse 536]

- Atma is self evident / Experienced all the time.
- One need not experience specially.
- How you proved Atma is experienced all the time.
- Whenever you use 'I' it is used for self Experienced / Ever Evident / Self Evident Atma.

- Meaning of I is ever evident Atma, This Atma is self Evident.

Who doesn't experience Atma?

- Atma ever experienced by all, both in limited and limitless form.



- Pramata and Sakshi both experienced by all, never work for Brahma / Atma Anubava.
- We lack Jnanam - Knowledge
 - Not Anubava

Worldly Objects	
<ul style="list-style-type: none"> - Knowledge 1st - Knowledge Badrinath 	<ul style="list-style-type: none"> - 2nd, Experience later - Visit Badrinath

Study Scriptures :

- Gain Brahma Knowledge, not Anubava → Wrong.
- Brahma, Atma Anubava
- Anubuti, Common to all

What is its Nature?

- “Anantha Shakti” has infinite power called Maya - With help of which Atma becomes Jagrat - Srishti / Laya / Sthithi, Karanam.

Aprameya :

- Never object of knowledge experience
- It is evident in and through all experiences.
- Not Evident through any particular experience, light evident - Whichever person I watch.

When I see any Object :

- Simultaneously experience see light and object.
 - Pot Knowledge
 - Cloth Knowledge
 - Man Knowledge
 - Women Knowledge

} Experience ‘Consciousness
- Aprameya - Never object of any Specific experience / Cognition.

What is purpose of Vedantic study?

- Ever experienced 'I' does not have any limitation.
- Limitation I assume is intellectual confusion.
- What's required is to drop notion of ever experienced Atma.
- Gaining knowledge of ever experienced Atma I, become free from Bandah.
- Such wise man is most exalted one.
- Outshines all - He excels in the World.

Verse 537 :

न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च ।
स्वस्मिन्सदा क्रीडति नन्दति स्वयं
निरन्तरानन्दरसेन तृप्तः ॥ 537 ॥

na khidyate no viṣayaiḥ pramodate
na sajjate nāpi virajyate ca |
svasminsadā krīḍati nandati svayaṁ
nirantarānandarasena tṛptaḥ || 537||

Neither grieved nor elated; neither attached nor averse to sense objects, but content with the endless essence of bliss, he sports and revels in the self. [Verse 537]

- Jnani excels in term of mental condition, Transform emotional personality Change in emotional responses in life.
- In Jnana Phalam - There is a difference
- Jnana Phalam - Available for gradual experience
- Not Brahman experience but Shanti / Abayam / Contentment..

Quantify emotional reaction :

- Intensity, Recovery period, Frequency - Can be measured by having spiritual diary - Shivananda.
- Article on how to maintain Spiritual diary.

Take :

- Anger / Fear / Regularly watch and quantify, how many times suffered.
- Clearly experience transformation at emotional level.

- For Jnanam - Sadhana Chatushtaya Sampatti plays relatively less role but for Jnana Phalam - Sadhana Chatushtaya Sampatti plays a dominant role.
- Maintain Sadhana Chatushtaya Sampatti and Jnanam for Jnana Phalam, Maintenance of Sadhana Chatushtaya Sampatti after Jnanam called “Vasana Kshaya”

Before Study Sadhana Chatushtaya Sampatti :

- After Study - Vasana Kshaya



Sadhana Chatushtaya Sampatti / Vairagya Dridi Karanam

Buy :

- Vidyavaranya's - Jeevan Mukti Viveka Book
- Whatever comes into life... Mind enjoys equipoise(Very ideal! Practice??)
- Terrible news / Good news...

1st :

- Na Khidyate - No Depression - Balanced mind

In Depression	In depression
Rain comes	Tears come

- Na Pramodate - Not elated.
- Based on Sthira Pragya Lakshanam.

2nd Chapter :

- Para Bakta Lakshanam - 12th Chapter
- Guna Teeta Lakshanam - 14th Chapter
- न सज्जते - Not attached to anything
 - Cuts off in 2 ways

1st Method : Higher - Vedantin :

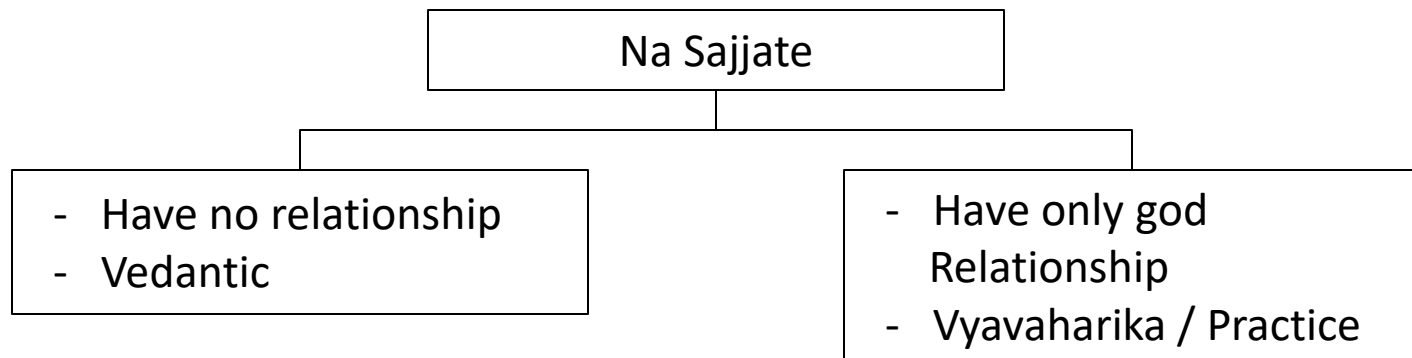
- Vedanta application = Aham Satyam, Jagan Mithya...

Powerful Method :

- I am Paramartika Satyam, Everything else Vyavaharika.
- I not related to / Not relative of anyone

2nd Method :

- Hand over relatives to Lord - By asserting - Everyone belongs to God.
- I don't belong to anyone - No one belongs to me.
- All of us together belong to one God. Have relationship with and God alone.



Naapi Virajyate :

- Detachment does not mean hatred / Dislike of people.

If relative comes - Don't say :

- யாரை நம்பி நான் பொறந்தேன்...
- Let people be around / Not Around, Avoid both Raaga and Dvesha.
- If he rejects everything, where will he get enjoyment / Security.

Who will look after me?

- Relationship gives joy

Am :

- I am Paramartika Satyam - Don't need anything for me - I am full - No security / entertainment!!??
- Thinking I need enjoyment is delusion, Assumption without enquiry.

Smoker :

- Never was smoker before - Now smoking - A must!

How he came to conclusion ?

- He perpetuates notion - I can't live without that, 100's live without cigarettes.
- We have developed and nourished Vasana.
- Wise enjoys in himself Atma - Atmaevatmana.....(Gita : Chapter 2 - Verse 55)

Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

Reveals in himself?

- Entertains in himself - Atma Kridati.

Mundak Upanishad :

तस्मै स होवाच ।
द्वेविद्ये वेदितव्ये इति ह स्म
यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

tasmai sa hovāca ।
dvevidye veditavye iti ha sma yad
brahmavido vadanti parā caivāparā ca ॥ 4 ॥

To him (Saunaka) Angira said ; ‘there are two kinds of knowledge to be acquired, namely, Apra and Para lower and higher. So say those (The great seers of the Upanishads) who know Brahman. [1 - 1 - 4]

- Don’t require anything for happiness - Need only ourselves.
- Need things for physical Survival.
- Biksha oh - No Psychological requirement
- Triptaha - Doesn’t miss Anything in life.

- Kurai Ondrum illai... From innermost heart not verbally says - From nectar of Atmanaha Poornatvam...
- Ananda gained by knowledge
- I am Nityananda Svarupa
- Nirantara Permanent - Anything in experience impermanent - Only knowledge is permanent.

Verse 538 :

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनिः ।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ 538 ॥

kṣudhām dehavyathām tyaktvā bālah kṛīḍati vastuniḥ |
tathaiva vidvān ramate nirmamo nirahaṁ sukhī || 538||

Forgetting his hunger and physical pains a child plays with toys. In the same way the wise man is happy and reveals without the ideas of I and 'mine' [Verse 538]

- If I gain knowledge and maintain Sadhana Chatushtaya Sampatti..
- Then Jnana Phalam can be experienced = Jeevan Mukti, Peace / Relaxation.
- Jeevan Mukti Anubava is so great that - Prarabda Anubava insignificant.
- Prarabda can only be exhausted.

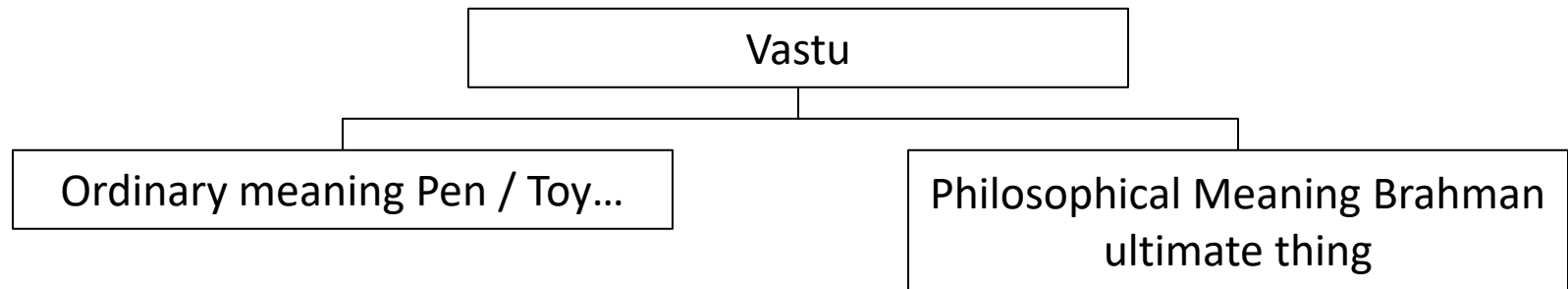
2 Anubava for Jeevan Mukta

Brahma Jnana Phala Anubava Shanti
/ Abayam

Prarabda Anubava

Brahman Jnanam is intellectual only :

- It gives Brahman Jnana Phalam = Jeevan Mukti Anubava.
- = Reduction of frequency / Intensity / Recovery period of negative emotions.
- = Balance of mind
- Like light of sun overpowers stars, as good as stars / Prarabda not there.
- Prarabda Anubava - Includes ill health / Loss of possession = Light of star.
- Jeevan Mukta - Doesn't do free Danam of Dukham / Misery To others.
- World thinks tragedy has struck him.
- Tragedy not felt - Like child playing with fever.
- Absorbed in toys - For child - Leela



Child ignores Hunger / Medicine :

- Similarly wise man ignores bodily discomforts.
- World - Poetry like toy - People bother about longevity / Biksha / Health - without Mamakara.

- Body belongs to God - Let it survive as per Prarabda.
- Ahamkara - with reference to Body / Mind complex
- Mamakara - w.r.t. external object, Both Jnani doesn't have, commentary of Verse 536 - Brahmat Jayati (Excels without worry)

Sadashiva Brahmendra Song :

- Tesham Nastichita Khila

Verse 539 :

चिन्ताशून्यमदैर्न्यभैक्षमशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरङ्कुशा स्थितिरभीर्निद्रा श्मशाने वने ।
वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ 539 ॥

cintāśūnyamadāinyabhaikṣamaśanaṁ pānaṁ saridvāriṣu
svātantryeṇa niraṅkuśā sthitirabhīrnidrā śmaśāne vane |
vastraṁ kṣālanaśoṣaṇādirahitaṁ digvāstu śayyā mahī
sañcāro nigamāntavīthiṣu vidāṁ kṛīḍā pare brahmaṇi || 539 ||

Without the anxiety and humiliation of begging, men of perfection have their food, and drink the waters of the rivers; they live, free and independent, Sleeping without fear in cremation grounds or in forest; their clothing is the 'Quarters', which need no washing or drying, or some bark and so on, the earth is their bed and they roam in the Avenues of Vedanta while they revel in the supreme Brahman. [Verse 539]

- How food / Shelter /clothing taken care of by Jnani - Not particular about Basmati rice.
- Any food / Any source / General dependence
- Body Property of God - Grahasta ashram feeds Sanyasa
- Society will feed him and feels blessed.
- Survived because of Mahatma Blessing to society.

Lecture 158

1) Shastra :

- Protector of individual / Centre of gravity.
- Immunity injection = Shastra protects from spiritual fall.

2) Shasanat Trayate Iti Shastram :

- By way of its instructions, Protects us from spiritual fall.

3) Tradition :

- Shastra kept in mind and revised

4) Jnani :

- Spiritually responsible person will not violate dharma... Aware of fact - Many taking him as model.
- Arjuna - Even if you are a Jnani - You must be aware of your responsibility.

5) :

- Biksha - Not my Manam going away, Adainyam - Be proud you are Jnani.
 - Transcend all scolding
 - Biksha is to get out of Manam / Apamanam

1st Sadhana :

- Master tongue Rasana Indriyam and talking tongue.
- Yogasya Prathamam Dvaram... (Vivekachudamani : Verse 368)

Vivekachudamani :

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥ 368 ॥

*yogasya prathamadvāraṁ vāṅnirodho'parigrahaḥ |
nirāśā ca nirīhā ca nityamekāntaśīlatā || 368 ||*

The first gateway of yoga consists of (1) control of speech, (2) Non-acceptance of possessions, (3) Non entertainment of expectations, (4) Freedom from activity and (5) living always in a retired mood. [Verse 368]

- Yadruchaya Laba Santushtaha...Tongue controls strong, By Purva Punyam get tasty food (Svarooprasada).
- Don't be over fed / Over Joyed 'Chinta Shunyam' - without thinking concern for food.
- Because you dedicate body to Prarabda / God's will, responsibility to feed Jnani's body.

Gita : Bhagawan has promised and will keep

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

**ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṁ nityābhiyuktānām
yōgakṣēmaṁ vahāmyaham || 9-22 ||**

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

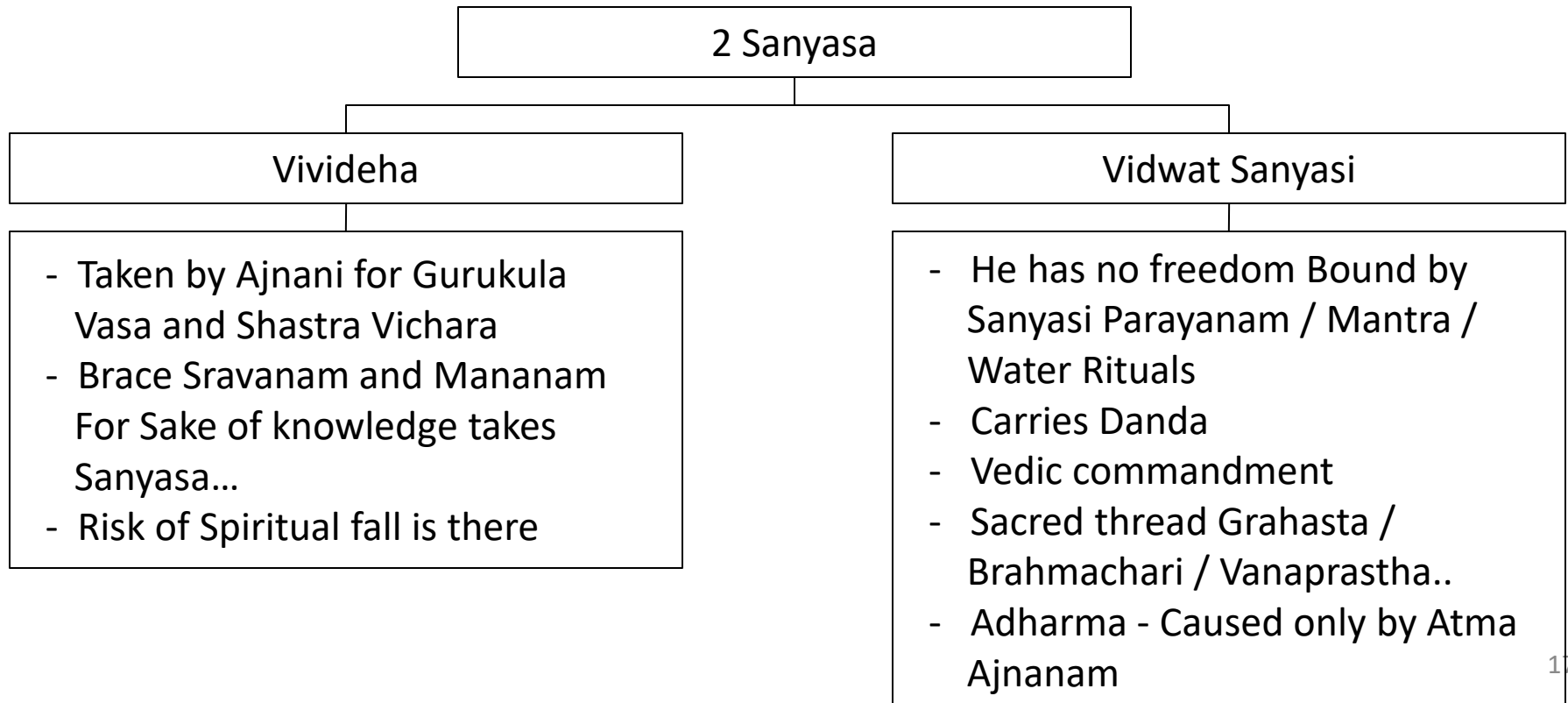
Water :

- Parivrajaka - Moves from place to place
- Rivers - Sarith Daily routine - Beyond rules and regulations.
- Ankurshtu(Restraining Rod) Mahout controls elephant.
- Veda - Vidhi - Nisheda - Restraints



Commandments

- Human mind more powerful than elephant in Madha Yaanai.
- You have assimilated / Stuck to Veda Shastra.



- As long as Adharma is there, Vedas has to control.
- Minimum laws - Most advanced country
- Citizens have self control - Mature citizens
- Traffic Signal and Policemen - Immature India
- Best Dharma Shastra... India has worst implementation...
- Eternal control indicates immaturity of human being.
- Nir Ankusha - Transcended Vedas
- Nabhi - Life without sense of insecurity.
- Vidwat Sanyasi has no security, No house / Bank balance.
- Can't keep morning food for evening.
- Grihasta with relationship - Should be most secure, Go to Sanyasi for Shanti.
- Possession doesn't give security.
- Security and insecurity are mental conditions and has no relationship with possessions.
- Ajnanam is cause of insecurity
- Jnanam is cause of security
- Abayam Pratishta Vindante, Atato Bayam Jano Bavati...
- May you move without sense of Insecurity.

Where to Sleep?

- Anywhere in nature / Smashanam Vastram - Any rag on street.
- Kaashayam Vastra goes for Vidwat Sanyasi
- Vidwat Sanyasi has Kashaya Vastram rule

Digambara = For Jainism :

- Physical body moves anywhere.
- May your mind move only in Shastra field - Not in Anatma - Body / Dress / Food / Money, Let mind dwell only in Brahman Vedanta highway.
- Relaxation ground - Truth of Brahman, Revelation ground...
- This is practice / Life style of Jnanis... Unique of all Jnanis - Brahman 'Nididhyasanam'.

Verse 540 :

भुनक्त्यशेषान्विषयानुपस्थितान् ।
परेच्छया बालवदात्मवेत्ता
योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥ 540 ॥

vimānamālambya śarīrametad
bhunaktyaśeṣānviṣayānupasthitān |
parecchayā bālavadātmavettā
yo'vyaktaliṅgo'nanuṣaktabāhyaḥ || 540||

He wears no insignia and is unattached to sense objects; he remains in this body without identifying with it and experiences sense objects as they come, by the wish of others; the knower of Atman is like a child. [Verse 540]

Vidwat Sanyasi :

- No Dharma / Artha / Moksha(Mukta) / Kama... No Goal.

Others - All Included in Moksha Goals :

- Doesn't want to use freewill, Because no personal program.
- Freewill dedicated at feet of Lord - Not absent.
- Surrendered body to Law of Karma / Bhagawan - Body has duration as property of Lord - Therefore take bath! Exercise!

Jnani	Ajnani
<ul style="list-style-type: none">- Maintains body as property of lord- Has Vi Manam ?	<ul style="list-style-type: none">- Maintains body

- Body protected but has no concern / Anxiety.
- Jnani - uses body - Without worrying / Identification / Ownership.
- What type of enjoyment given to body - Has no personal desires.
- What society gives - That he experiences, Menu not decided by him but by giver.
- Yadrucha Labha - Santhushtaha...
- Jnani looks at society as God himself.
- Biksha given by Lord through another Grihasta.
- God's will and your Prarabda are synonymous

Jnani	Ajnani
Calls it Ishvara Ichha	Calls it Prarabda

Objects of experience :

- Pada Puja / Glories / Vishayan... Includes Mana / Apamana.
- Unknown Jnanis many - Because of Prarabda - unknown.
- One who is craving for popularity is Maha Samsari.
- Jnani - Like baby - Consumption decided by mother but not ignorant like baby.

Lingam = Indicator of Ashrama :

Dress of Brahmachari	Danda	3 Threads	Tuft
	<ul style="list-style-type: none">- Brahmana Kshatriya Vaishya- Have different Plank Quality of Dandas	<ul style="list-style-type: none">- 6 / 9 Grihasta	<ul style="list-style-type: none">- Dhoti

- Strips - Lingam for Army
- Ladies - Kum Kum
- Kashayam - Must be given Biksha.

Vidwat / Avadhoota	Upto Vividha Sanyasi
<ul style="list-style-type: none">- Transcended all Lingas- No Rules	<ul style="list-style-type: none">- All Lingas Brahmachari / Grihasta, Vanaprastha Vividha Sanyasi- Dress code / Kundalam / Paduka Pancha Lingas for Sanyasi

Lecture 159

- 1) Knowledge keeps you in path of dharma
- 2) No life long process - Keep in touch with teacher
- 3) As long as Ajnana is there, spiritual fall can happen.
- 4) Main indicator - Rudraksh

Ananu Shakta Bahuja :

- Can wear silk clothes, Palatial Ashrama / A/C room.

Presence / Absence of luxuries ok :

- Internally detached - Doesn't need
- Possessing / Using - Not problem
- Needing them - Problem

When not Available watch mind :

- If mind doesn't waiver, we are master
- I am not choosing them but am dictated Anushantaha = Attached.
- No attachment to external possession

Verse 541 :

दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद्वापि च बालवद्वा
पिशाचवद्वापि चरत्यवन्याम् ॥ 541 ॥

digambaro vāpi ca sāmbaro vā
tvagambaro vāpi cidambarasthaḥ |
unmattavadvāpi ca bālavadvā
piśācavadvāpi caratyavanyām || 541||

Sometime wearing no clothes excepts the quarters, sometime with clothes, sometimes wearing skins, established in the ethereal plane of knowledge Absolute, he roams about in the world, sometimes like one insane, sometimes like a child and sometimes like a ghost. [Verse 541]

Not attached to dress he wears :

- Sambara - Luxurious dress or Gaja Chamam Browah - Skin of elephant used by Shiva.
- Mind pre occupied with higher - Therefore dress insignificant.
- Chidambaraha(Chaitanyam) = Param Brahma
- Consciousness - Like space all pervading.
- He ever dwells in lord Nataraja in Chidambaram Saguna Ishvara.

Akasha :

- Nearest Saguna Ishvara to Nirgunam Brahman.
- Trains mind to conceive of formless god, Nataraja trains us for formlessness.

Baja Govinda Stotram :

योगरतो वाभोगरतोवा
सण्गरतो वा सण्गवीहिनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ २०

yogarato vābhogaratovā
saṅgarato vā saṅgavīhinaḥ ।
yasya brahmaṇi ramate cittam
nandati nandati nandatyeva ॥ 20

One may take delight in Yoga or Bhoga, may have attachment or detachment. But only he whose mind steadily delights in Brahman enjoys bliss, no one else. [Verse 20]

Mad : Happy without a cause

- Causeless happiness... Indicator of madness and highest wisdom.
- Jnani requires only himself to be happy

Atma Kridaha / Ratihi / Mithundaha... Atma Vidita without TV Bored?

- Because i cannot face myself
- 1) Ananda Svarupa - Unmataha(Mad Man)

2) Balavat :

- Enjoys mind which is innocent doesn't know Manipulation / No Strong Raag, Dvesha, Simple, innocent mind - Bala Enjoys.

3) पिशाच :

- Ghost Appears any where and disappears Suddenly has Capacity.

- Similarly, Jnani doesn't have place to stay permanently - Without Agenda / Program.
- Take positive aspect of examples - In this way Jnani moves - Like mad man / Ghost / Child.
- Whoever wears black, not lawyer - External activities do not make Jnani.
- Whoever has itinerary not Ajnani.
- What makes Jnani = Jnanam.

Verse 542 :

कामान्निष्कामरूपी संश्चरत्येकचारो मुनिः ।
स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ 542 ॥

kāmānniṣkāmarūpī saṁścaratyekacāro muniḥ |
svātmanaiva sadā tuṣṭaḥ svayaṁ sarvātmanā sthitaḥ || 542||

Being of the nature of Desirelessness, the sage 'Enjoys' sense Objects but lives alone. He is ever satisfied with his own self, and exists as everything everywhere. [Verse 542]

Taittiriya Upanishad - Briguvali :

- Kamaya Nasti...
- Eating Bikshu food...
- Yadrucha Labha Santushtaha...
- Any dress / meal / Hair / Moves Alone / born Alone / Old Age Alone.
- For Intimate companionship - Practice loneliness.
- Alone to the alone all alone... Intimate feelings and pains - Nobodies knows.

Sadhana :

- Being alone for some - Without mobile! Loneliness - Should be state of Joy.
- Be alert - Watch mind / Feelings when alone, Don't overload stomach - will doze off.
- Learn to be happy with yourself...
- When nobody to share, How to be alone...
- Don't seek companionships, All the time under all circumstances.

Verse 543 :

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिद्वमतः क्वाप्यविदितः
चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ 543 ॥

kvacinmūḍho vidvān kvacidapi mahārājavibhavaḥ
kvacidbhrāntaḥ saumyaḥ kvacidajagarācāraḥ kalitaḥ |
kvacitpātrībhūtaḥ kvacidavamataḥ kvāpyaviditaḥ
caratyevaṁ prājñaḥ satataparamānandasukhitaḥ || 543 ||

Ever enjoying the blissful state of wisdom the realised man lives, sometimes a fool, sometimes a sage, sometimes with royal grandeur; sometimes roaming, sometimes like a motionless python, sometimes with a benignant expression, sometimes respected, sometimes insulted and sometimes unknown. [Verse 543]

Vidwat Sanyasi :

- Moves like ignorant person, Jnani need not be eternal Sanyasi.

Doesn't exhibit glory :

- One minute association gets Moksha / Raja / Shankara eating in golden plate - Not elated.

- 5 Places for Biksha and 2 more if no Biksha.
- If 7 times nothing... Bhagawan decided Ekadashi Vrata...
- Madhukara Vritti - Wandering honey bee life style.
- Honey bee collected little from each flower not whole Biksha from one house.

Ajagara Vritti :

- Python - Keeps mouth open... Rat thinks nice whole - Closes mouth...
- Let Bhagawan decide, how long to live in Society, looked for Satsanga... Compulsory for Grihasta before.
- Can be happy with possession / People / TV
- Swami (Model Mahatma) Without bank balance / Food / Wife...
- Brantha - Python livelihood - Swallows goats, digests bones.
- Honoured with Pada Puja... People have value for Moksha.
- Positively insult - Burden / Symbol of laziness
- Not productive - Materialistic society looks this way.
- Neither respected - Disrespected but ignored...
- Aviditaha - Treated with Udasina - Bava - Unknown he is / Non Materialistic life.
- Happy within himself all the time.

Verse 544 :

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।

नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ 544 ॥

nirdhano'pi sadā tuṣṭo'pyasahāyo mahābalaḥ |

nityatrpto'pyabhuñjāno'pyasamaḥ samadarśanaḥ || 544||

Though without wealth, he is ever satisfied, though without help, he is very powerful, though he does not enjoy sense objects, he is eternally content, and though without exemplar, he has equal vision. [Verse 544]

- Without wealth - Ever satisfied
- Without help - Friends powerful
- Without sense objects - Eternally content has equal vision

1st Law :

- Happiness not directly proportional to possession, Vyabichara - For Vyapti
- Violation of universally taken for granted rule, No friends - For security.

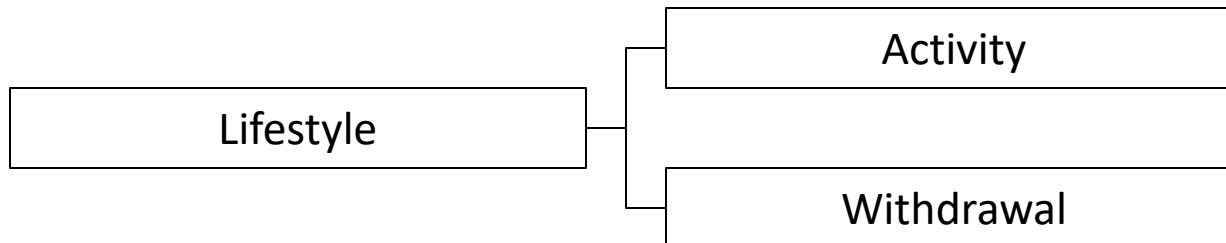
2nd Law :

- More friends = More secure I will feel, Most Mahabala...
- No concerns / Anxiety / who will look after me later.
- No conventional sense pleasures
- Indriya Boga - Nirtruptaha doesn't miss TV
- Everybody Brahman / Sarvatra Brahma Darshana.
- Unequalled person - Even though he sees everyone as equal.

Lecture 160

Verse 520 to 575 : Aashirvada

1) Jnana Nishta possible in any Ashrama



- Prarabda determines set up

2) Jnani secure / Happy without people / Things / Relations has greatest wealth which can purchase infinite = Jnana Dhanam - Can be distributed to everyone.

3) Taittiriya Upanishad - Jnanam = wealth :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrksasya reriva, kirtih prstham gireriva,
urdhvapavitro vajintva svamrtamasmi,
dravinagm savarcasam, sumedha amrtoksitah,
iti trisankorvedanuvacanam II 1 II

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

- Jnanam = inner wealth - Rich in his mind - Therefore Sada Tushtaha.
- Nirashraya - No external physical support
- He is Mahabala - More secure because of glory of knowledge.

- Knowledge can give strength / Contentment / Happiness.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

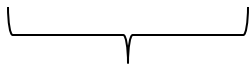
*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 - Verse 4]

- Atma Jnanam - Real strength.
- Doesn't take to conventional sense pleasures.

World thinks life meaningless without Artha / Kama	Not / Entertainment
Some pleasure given up	Vishaya Bhoga Rahitaha

- Nitya Truptaha - Ever contented - Trupti comes from Jnanam.
- Sarvatra Sama Darshana / Atma Drishta.
- Seeing Bangle / Chain Vishama Srishta



Name / Rupa / Function different Variety / Differences

- Svarna Drishti = Sarvatara same Darshanam.

Anatma :

- Vishama Darshanaha
- Samatvam - Equality everywhere
- Matchless - Superior to all people.

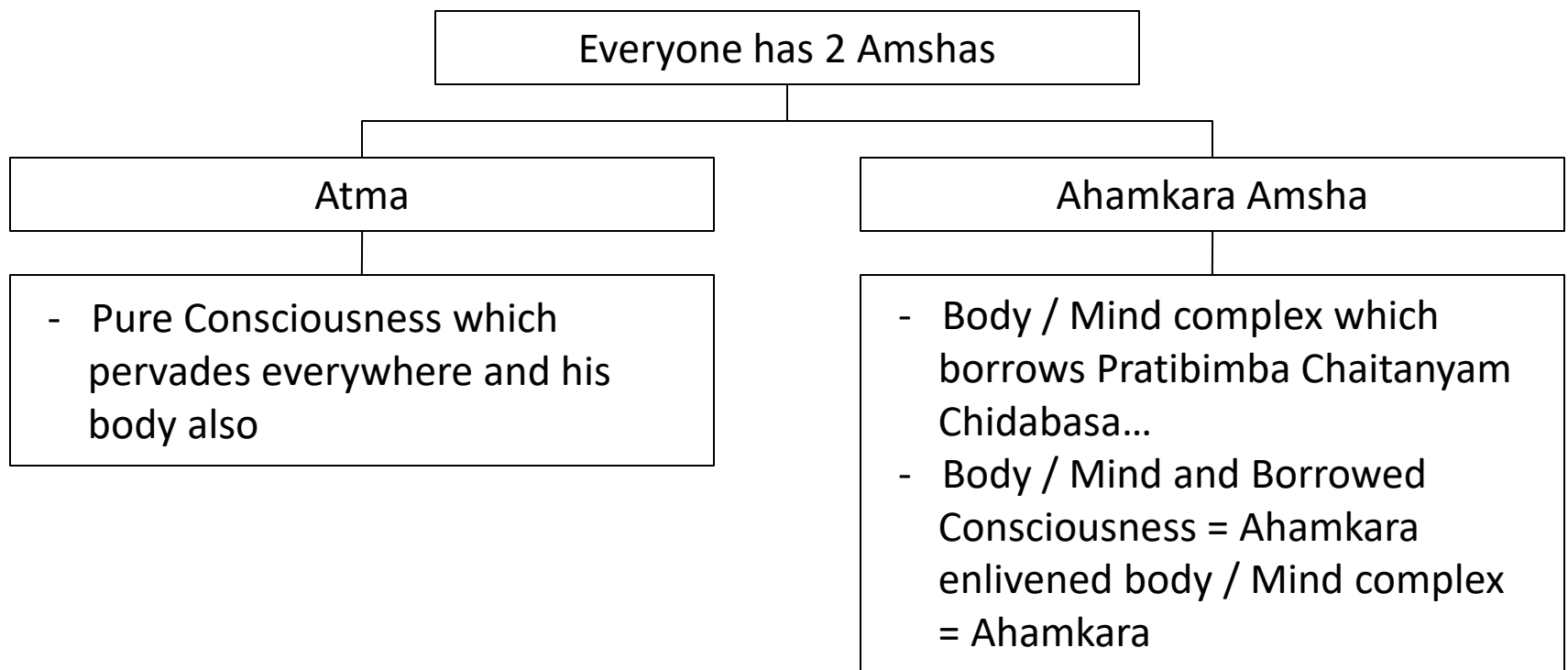
Verse 545 :

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।
शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ 545 ॥

api kurvannakurvāṇaścābhoktā phalabhogyapi |
śarīryapyaśarīryeṣa paricchinno'pi sarvagaḥ || 545||

Though acting, he is inactive; though he experiences the fruits of past actions, he is untouched by them; though he has a body, he is not identified with it and though limited, he is omnipresent. [Verse 545]

- Acting - Inactive
- Experiences fruits of past action - Untouched
- Has body - Not identified
- Limited - Omnipresent

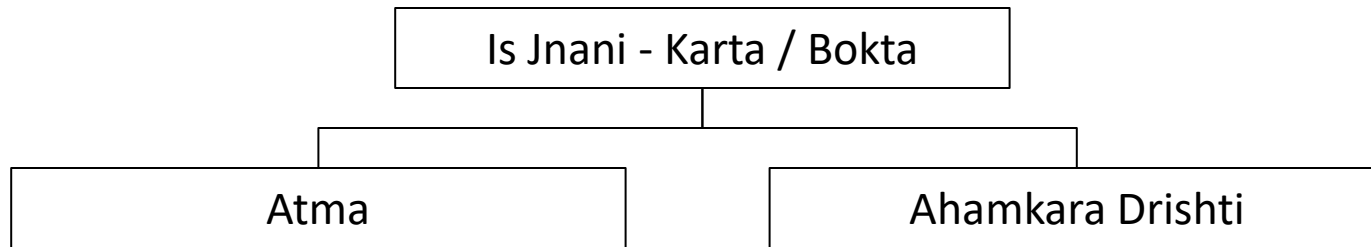


Original Consciousness	Reflecting Medium	Reflecting Consciousness
Atma	Body / Mind complex	Reflection

Ego

- 1) All pervading - Limited
- 2) Changeless - Changing
- 3) Akarta / Abokta - Karta Bokta
- 4) Ever Asamsari

5) No Karma Phalam - Has karma Phalam



Atma Amsha :

- Jnani - Has owned up Atma as real nature.

Ahamkara Amsha :

- Active all the time
- Can't keep quiet
- Kanchukam – coat
- In Jagrat put Ahamkara coat and work
- In Swapna put Ahamkara coat and work
- In Sushupti karta / Bokta absent

Jnani Knows :

- In and through activities of Ahamkara, I am Actionless (Akarta)

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Shankara :

- Knew Atma can't write
- Only Ahamkara writes
- Remembers Aham Akarta Asmi
- Aham Karma Phala Bogta Nasti
- Prarabda Boghi... Gives disease / Sukham / Dukham.
- Ahamkara Drishtya Jnani will be Bogi / Karta.
- One can never escape from Prarabda.
- Jnani says - I don't suffer - it is Ahamkara which suffers.

Till Yesterday :

- I have head ache!

After Class :

- We have unhealthy / Psychological response / Attitude to head ache!
- Negative reaction to head ache - Constantly tell others - I have head ache = Samsara.
- Attitudinal change makes a difference! Anubava
- Star light overshadowed by sunlight
- Suffering overshadowed - As good as non-existent

Fundamental Abhimana of body continues(Mild Abhimana)

- Teevra Abhimana - Bad / Sense of limitation strong, Strong Abhimana.

Jnani - As good as Bodiless :

- Limitation is property of body - Space wise / Time wise mortality
- Stronger limitation = Fear of death.
- Jnanis body limited but doesn't claim, Limitation of body.
- Sharira Dharma Adhyasa
- Dharmi Dharma Nasti
- Parichinnaha, Bodily limited but all pervading, Atma is Adhishtanam.

Verse 546 :

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।
प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ 546 ॥

aśarīraṁ sadā santamimaṁ brahmavidam kvacit |
priyāpriye na spṛśatastathaiva ca śubhāśubhe || 546||

This knower of Brahman lives without the body idea, and neither pleasure nor pain, neither good nor evil ever touch him. [Verse 546]

Chandogyo Upanishad / Brahma Sutra technical Verse :

- Sharira Sambandha is cause of Samsara (Association with body)

Cause of Moksha :

- Sharira Sambandha Tyagaha
- Dissociation from body, Asharira Tabi Moksha.
- Wise lives without body idea.

Chandogyo Upanishad : Chapter 8th :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो
वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥

maghavanmartyaṁ vā ida śarīramāttaṁ mṛtyunā
tadasyāmṛtasyāśarīrasyātmāno'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṁ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṁ vāva santaṁ na
priyāpriye sprśataḥ ॥

Indra, this body is mortal. It has been captured by death. Yet it is the base of the self, which is immortal and formless. One who has a body is Subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

- If association is cause of Samsara - How can there be Jeevan Mukti.

Viseshta Advaitam and Dvaitam :

- Moksha / Jeevan Mukti only after death / Getting out of body.
- Samsara will be as long as there is body

Advaitin :

- Atma can never have association with body or anything.
- Atma is Asanga - Relationless - Connectionless - Like space is all pervading but not connected with anything.
- Atma can't have Sharira Sanga at any time, No association / Dissociation.
- Bachelor can't divorce - Atma Nitya Asharira

Why Samsara is Sharira Sambandha?

- Sharira Sambandha not possible but there is possibility of notion / Intellectual problem because of which I say - I have a body - I am born on....
- Because of ignorance one concludes wrongly.

Example :

- Rope can never be snake - Because of ignorance we produce snake.
- Similarly non-existent Sambandha is created because of sheer ignorance.
- Sharira Sambandha exists in form of Vritti / Branthi.
- This notional Sharira Sambandha is called Samsara - Not factual Sharira Sambandha.

Moksha :

- Tyaga of notion... Dropping notion - I am related to this body = Purely in form of understanding.
- I have never had relationship with body and will never have.
- Screen never related to characters - Shadows on screen space - Nitya Sambandha Rahitaha.

Gauda : Mandukya Upanishad :

- Asparsha Yoga... Untouchability yoga...

Every one is untouchable!

- Not polluted by anything in creation
- No Punya Papa Sparsha
- Moksha = Knowing that I am Sambandha Rahitaha...
- I will become Asharira when I know I was always Asharira...
- Jeevan Mukti / Videha Mukti, from worldly angle, From Jnani's angle...
- He is Nitya Mukta Nitya Videha...

Therefore Jnani - Called Videhaha :

- Sada Ashariram, Santham - Jnani is ever.
- Bodiless - When you become Atri - Become Asuya - Never affected by favourable / unfavourable situations...
- They affect body only - Jnani not affected by body...

Priya / Apriya :

- Punyam / Papam will not affect him
- Manaha/ Amanaha will not affect him

Verse 547 :

स्थूलादिसम्बन्धवतोऽभिमानिनः

सुखं च दुःखं च शुभाशुभे च ।

विध्वस्तबन्धस्य सदात्मनो मुनेः

कुतः शुभं वाऽप्यशुभं फलं वा ॥ 547 ॥

sthūlādisambandhavato'bhimāninaḥ

sukhaṁ ca duḥkhaṁ ca śubhāśubhe ca |

vidhvastabandhasya sadātmano muneh

kutaḥ śubhaṁ vā'pyaśubhaṁ phalaṁ vā || 547||

Only he who has connections with the gross body and so on, and is identified with them is affected by happiness and sorrow, good and evil. How can any good or evil or their effects affect the sage who has severed his bondage and is identified with reality? [Verse 547]

Jnani :

- Disidentified with body and identified with Atma...
- No connection with 3 Bodies... No happiness / Sorrow / Good / Evil...
- All relationships of body identified with body - I am male / Female... Young / Old...
- As awareness 'Consciousness' - No young / Old - Male / Female Atma has no Putri...
- Samsara like banyan tree... Adascha Urdvam... Prakruti Tasya Shaka...
- Related to people in Svargaloka / Buloka...

Sharira Adhyasa :

- Primary Adhyasa... All others secondary...
- Abhimana in technical language = Adhyasa
- Strong Sharira / Teevra Traya Abhimana - Not accepted.

- Functional Abhimana - Thirst / Hunger / Can't be good news / Bad news avoided.
- Asking for coin with only obverse no reverse.

Therefore Reject / Accept both :

- Relationship caused happiness / Unhappiness won't be there
 - To receive pleasure / Accept pain = Requires Jnanam.
 - Relationship with Ishvara, based on Karana Shariram.
 - Ever Sadrupa Atma
 - Abhimana Tyaga = Mental renunciation
 - Munihi = Sarva Sanga Parityagi...
 - When we play with world / child - Identify and play, not hypocrisy - Empathy.
 - Identifying with Agyani and going through her emotional situation is voluntarily identifying.
 - Where is question of Mangalam / Amangalam.
- Due to karma - Body comes and goes (Ashes) Drama from Beginningless time will go on.

Lecture 161

1) Chandogyo Upanishad : 8th Chapter :

- Moksha Definition = Ashariratvam
- Na Havai... = Freedom from Embodiment / Sharira Sambandha.
- Therefore person with Sharira Sambandha = Samsari not an external event / Physical separation.
- If so, then event in time, then Moksha in time and end in time.
- “If Moksha has beginning, it will also end, Mandukya “
- In death, if one body goes, another body bound to come...
- Atma - Space like ‘Consciousness’ / Asanga / Higher order of reality.
- Therefore can’t have Sambandha with lower order of reality.
- Relationship requires - 2 Things of same order of reality.
- 2 People in waking / Dream state can be related not one in dream / One in waking.
- Atma Sharira Sambandha can’t exist in time.
- Shariram Sambandha Tyaga - Not physical.
- Event - Mental event only / Intellectual event
- Transformation within mind born out of understanding.
- At time of ignorance, I thought i was body.
- Through wisdom, i am taught, i have no connection with body at anytime, i had Association with notion.

- Moksha = Sharira Sambandha Branti / Vritti / Notion Tyagaha.

Verse 547 :

- Internally wise Munihi - No Branti - I am body - Birth belongs to Jada body / Matter.
- Therefore no Rahu Dosha for me without body.

Verse 548 :

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।

ग्रस्त इत्युच्यते भ्रान्त्यां ह्यज्ञात्वा वस्तुलक्षणम् ॥ 548 ॥

tamasā grastavadbhānādagrasto'pi ravirjanaiḥ |

grasta ityucyate bhrāntyām hyajñātvā vastulakṣaṇam || 548||

The sun which appears to be swallowed by Rahu is not actually so. People who know not the real nature of the sun, in their delusion, say that it has been swallowed. [Verse 548]

- “Sun actually not swallowed by Rahu” in Grahanam...

Dakshinamurthy Stotram :

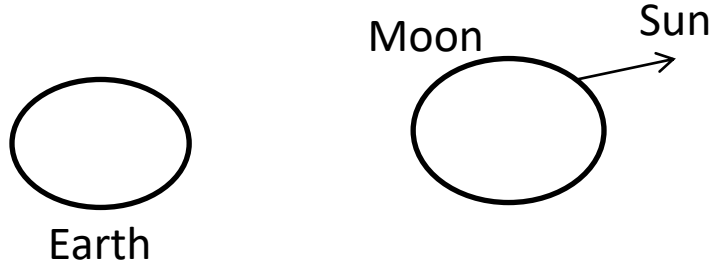
राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A]bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnayaate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

Rahu is swallowing Sun / Moon :

- Shadow of earth falling on moon = Tamasa Grastha



- When moon in between Sun and earth, it appears as if darkness has overpowered sun - Tamas.
- Sun seems to be covered, Swallowed by something.
- Even though sun never goes into darkness - Or never covered.
- Agrasthopi Ravihi - Sun never touched by darkness at anytime.
- Because there is big distance, between sun and moon and it is smaller than sun but people think otherwise.
- Sun is covered by moon - Because of delusion, intelligent who fall within shadow of moon confused - For wise - Sun Ever bright.
- Similarly Vastu Lakshanam = Ajnatvam
- Sunyasya Svarupa Lakshanam = Ajnatva...
- Without knowing real nature of sun, people commit mistake.
- Similarly I - Atma - Am never under grip of Punya / Papa but people think, we have to do Prayaschitta karma

Verse 549 :

तद्वदेहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।

पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥ 549 ॥

tadvaddehādibandhebhyo vimuktaṁ brahmavittamam |

paśyanti dehivanmūḍhāḥ śarīrābhāśadarśanāt || 549||

So too, the perfect knower of Brahman, liberated from the bondages of his body and so on, is looked upon by foolish people as possessing a body; they but see an appearance of it. [Verse 549]

- Wise liberated from bondage of body.

Ajnani Considers :

- He has Sharira Sambandha and Jnani has also Sharira Sambandha
- Therefore Thinker Jnani is Jeevan Mukta / Videha Mukta!

For wise :

- He is always Jeevan / Videha Mukta
- No difference between Jeevan Mukti and Videha Mukti.
- Looking at screen - Screen is pure - During interval / When movie is going on.

Wise :

- Screen pure whether movie is on / Off.
- Similarly 'I' Atma - Ever Sambandha Rahita
- Whether body dead or alive
- Wise is really Vi Mukta - Videha Mukta without body Shackles.

- Sthula / Sukshma / Karana Shastra karmas and Prarabda karma.

Jnanam :

- Prarabda karma Sambandha belongs to body only

Ignorant :

- Look at Wise as Dehi - Sharira Sambandha and enjoying Prarabda Phalam - Goes through Sukham / Dukham...
- Because of Sharira Abhasa Dharshana - Mithya Shariram.

Ajnani :

- Looks at Sharira as satyam

From Vedanta angle :

- No difference between Jivan / Videha Mukti.

Verse 550 :

अहिर्निर्वयनीवायं मुक्त्वा देहं तु तिष्ठति ।

इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥ 550 ॥

ahirnirlvayanīm vāyam muktvā dehaṁ tu tiṣṭhati |

itastataścālyamāno yatkiñcitprāṇavāyunā || 550||

The body of the liberated man remains like the slough of the snake. Here and there, it is moved about by the force of Prana, the way it pleases. [Verse 550]

- Body of liberated remains like Slough of snake moves here and there by wind of Prarabda.
- Body of Jnani like Snakes skin detached from its body.

Example in Brihadaranyaka Upanishad :

- Deha Abhimana like snake skin.
- Like snake gives off its skin... Jnani gives off his body Abhimana.
- Skin moves because of wind not by snake, Wind is external force.
- Body no more belongs to him - Doesn't use freewill to protect body.
- Hands over body to external Lord / External wind, Lord maintains Prana Vayu.
- Jnani has no interest to destroy / Maintain because he has no more Abhimana.
- Body moves due to God's will / Will of Prana / Prarabda...
- Prana = Prarabda Vayu...

Verse 551 :

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।
दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ 551 ॥

srotasā nīyate dāru yathā nimnonnatasthalam |
daivena nīyate deho yathākālopabhuktiṣu || 551||

Just as a piece of wood is carried by the current to a high ground or low ground, so too, his body is carried by the momentum of its past actions to their fruits, as and when they Appear. [Verse 551]

Wood	Body
Taken to lower ground by wind / flow of Stream	Taken to its fruits of part action by Prarabda / gods will

- Jnani's body governed by Prarabda / God's will.. No interest / Hatred.
- Log of wood in river carried by flow of water up and down / Depression / Whirlpool, river during rainy season.
- Old - Stuck with children... Set up unfolds and you find yourself in a new set up, Hospital / Old age home.
- Jnanam helps you to accept set up.

Verse 552 :

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ 552 ॥

prārabdhakarmaparikalpitavāsanābhiḥ

samsārivaccarati bhuktiṣu muktadehaḥ |

siddhaḥ svayaṁ vasati sākṣivadatra tūṣṇīm

cakrasya mūlamiva kalpavikalpaśūnyaḥ || 552 ||

Through the desires produced by Prarabdha Karma, the man of perfection, bereft of the body idea, moves in the midst of sense enjoyments like one subject to transmigration. He, however, lives unmoved in the body, like a witness, free from mental agitations, like the pivot of a potter's wheel. [Verse 552]

- Desires - Produced by Prarabda karma.
- Man of perfection - Moves in the midst of sense enjoyment...
- He lives unmoved like a witness... Like pivot of potter's wheel .

How to accept Prarabda?

- Sanyasi moves establishing Ashramas... Body goes where devotees call / Relatives call.

- Travels to Sukha / Dukha Bhoga
- Favourable / Unfavourable situations
- Body movement common for Jnani / Ignorant

Wise :

- Stands Aloof... Looks body as Object.

Ignorant :

- Sees body Movement as tragedy.

Wise :

- Sees body as product of Panchabutas, Shaped by Lord for exhausting Prarabda.

Jnani Says :

- இது வந்தது / போச்சு, It goes / Comes...
- Body exhausting Prarabda... Remains as Sakshi without Tushneem - Complaining.
- No regrets / Complaints, like axle of wheel, which is stationary.
- Doesn't go around when wheel moving around.
- I am axle Atma... Around me body Chakram moves.
- I am motionless - without regrets / Sankalpa / Vikalpa / Judgement.
- 1st it good / Not good / Favourable / Unfavourable / Without thinking / Labelling as good / Bad.

Verse 553 :

नैवेन्द्रियाणि विषयेषु नियुक्त एष
नैवापयुक्त उपदर्शनलक्षणस्थः ।
नैव क्रियाफलमपीषदवेक्षते स
स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ 553 ॥

naivendriyāṇi viṣayeṣu niyuṅkta eṣa
naivāpayuṅkta upadarśanalakṣaṇasthaḥ |
naiva kriyāphalamapīṣadavekṣate sa
svānandasāndrarasapānasumattacittaḥ || 553 ||

He does not direct the sense organs to their objects, nor does he detach them from these, but he remains like an indifferent onlooker. His mind being drunk with 'wine' of bliss of the self, he holds not the least regard for the fruits of action. [Verse 553]

Jnani :

- Doesn't direct sense organs to their objects... Indifferent onlooker - Mind in bliss.
- As sensory experiences come, he doesn't classify as favourable / Unfavourable.
 - No plan to retain favourable
 - No plan to avoid unfavourable
- Allows Prarabda to decide which experience should come / Should not come.
- Avoids strong Raag / Dvesha... This alone causes problems - Tries to hold it and it goes away - Helplessly they arrive.
- Has preferences - Non binding Raag / Dvesha.
- No strong attachment - No serious addiction welcome - well go!

When body has pain - Impossible to say :

- Aham Brahmasmi.

Pain :

- To exhaust Prarabda / Part and parcel.
- Non resistance, Reduces impact of pain.
- Resisted pain more intense - Non Resistance comes through awareness.
- Accepts because he is able to remain as witness / Sakshi of pain.
- Remaining as 'Consciousness' as Sakshi - Whose nature is witnessing.
- Don't get into new karma - Exhausting karma Phalam.
- Wants to give up Prarabda and Sanchita - Not add Agami...
- Mithya not prominent for wise, As good as non existent.
- Satya Drishtya - Mithya overpowered Starlight / Sunlight.
- Drinking Atma Jnanam - Absorbed in higher / Freedom struggle / Lathi charge – welcomes pain, Goes to jail.
- Vande Mataram... Higher plane... Gets pension / Proud.

Verse 554 :

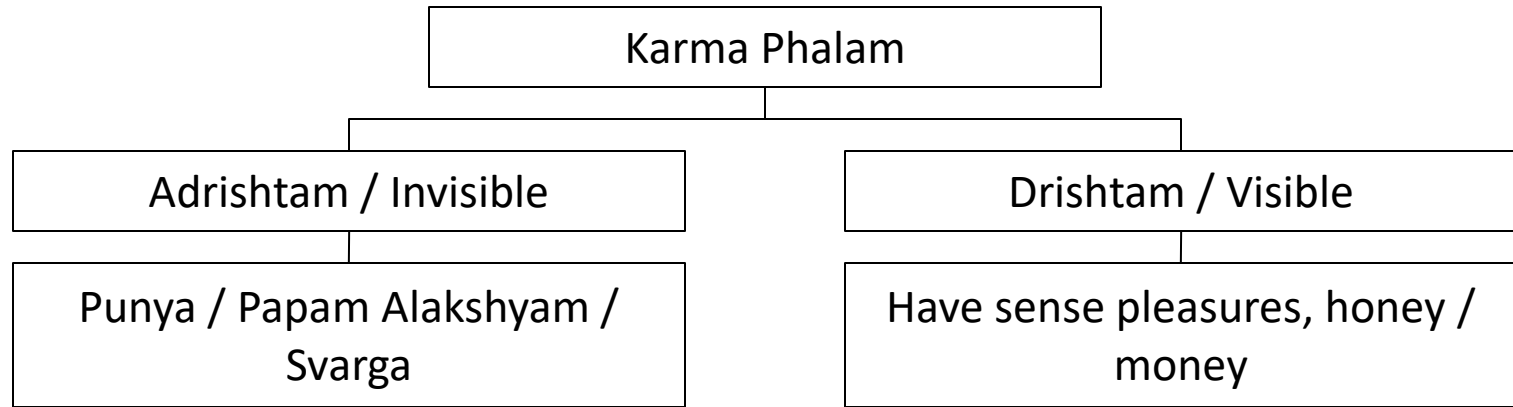
लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।
शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥ 554 ॥

lakṣyālakṣyagatiṁ tyaktvā yastiṣṭhetkevalātmanā |
śiva eva svayaṁ sākṣādayaṁ brahmaviduttamaḥ || 554||

He who has renounced the anxiety to reach the goal and never to deviate from it, and lives as the absolute Atman, indeed, he is Siva himself, the best among the Knowers of Brahman. [Verse 554] ¹⁸¹⁶

Jnani :

- Renounces anxiety to reach goal. Lives as Absolute Atman
- He is Shiva himself - Best among Knowers of Brahman.
- Not overpowered by present karma Phalam or enamoured by future karma Phala.



- Look at them from higher plane of satyam from waking state alone, dream Mithya.
- In dream State, Dream satyam.
- Remains as Kevala Asanga Atma

Jiva :

- Defined as one who has Satyatva Buddhi in this world.
- When Satyatva Buddhi goes, Uttama Greatest Brahma Vith.
- Gradation proportional to assimilation, No struggle to Remember Vedanta.
- Spontaneous remembrance of Vedanta.
- I am Sakshat Shiva in human form / Guru / Brahma / Vishnu...
- Be as Shiva all the time, Never come to the level of Jiva.

Lecture 162

1) Jeevan Mukta doesn't forget Poorna Svarupam Brahma.

- No need to be alone - Fulfilled in life, Acts out of fulfilment.

2) Body / Mind complex different :

- Prarabda, different type of Loka Sangraha...

Karma :

- Remain in one place and do nothing
- Makes us understand - Not required to be in rat race to be happy, Require only myself.
- When person violently active, He concludes that, it is impossible to be quiet and happy.
- According to talent - Compose poetry / Travel / Singer / Establish Ashramas.
- According to Svabava he blesses, Contributes according to nature without seeking anything.
- Phalam / Lakshya Gathi / Goal - Drishta - Visible Phalam.
- Alakshya Gathi - Adrishta Phalam like Punyam / Svarga.
- Person can work for Puja / Drishta Phalam or Adrishta Phalam.
- May you remain in pure self established in Vairagyam dropping expectations from Society.

- Person is Sakshat Shivaha - No more Jiva.
- Jiva - Given to stress / Anxiety, Mandukya - Turiya - Atma = Shiva.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Disown Vishwa / Teijasa / Pragya Status, May you remain in Shiva / Turiya / Advaita Atma...
- Such Jeevan Mukta = Wise

Dakshinamurthy Stotram :

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Deham Praannam-Api-Indriyaanny-Api Calaam Buddhim Ca Shuunyam Viduh
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv[u-]Aham-Iti Bhraantaa Bhrsham Vaadinah |
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinne
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy[Verse 5]

Verse 555 :

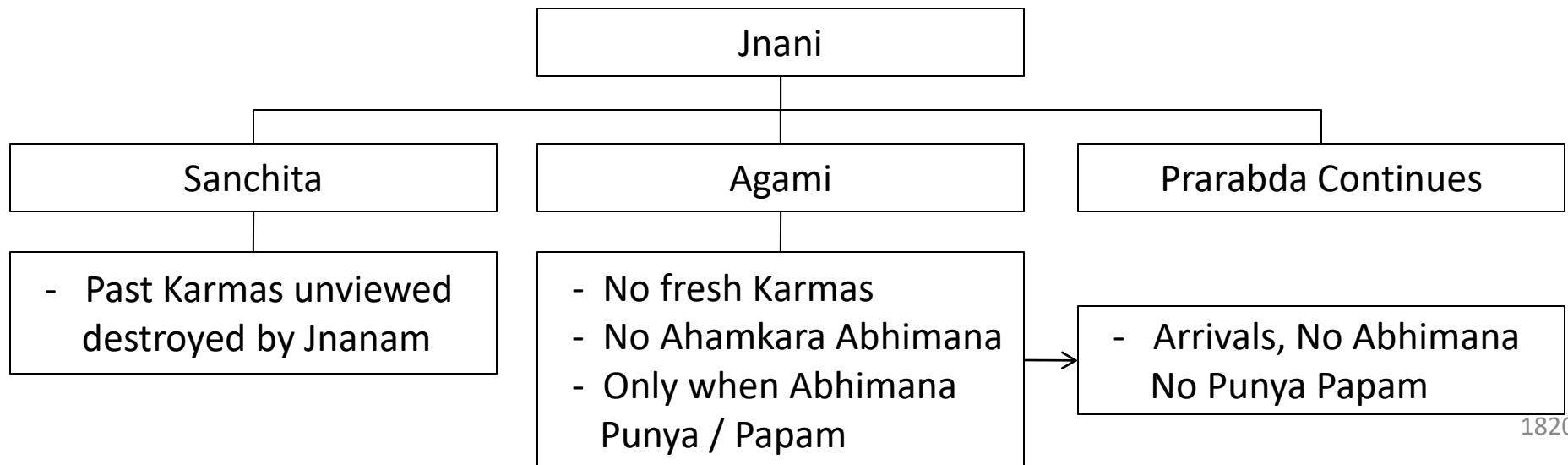
जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।
उपाधिनाशाद्ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥ 555 ॥

jīvanneva sadā muktaḥ kṛtārtho brahmavittamaḥ |
upādhiṇāśādbrahmaiva san brahmāpyeti nirdvayam || 555||

The perfect knower of Brahman becomes eternally free, even in this life and is fulfilled; he merges with the non-dual Brahman which he had been all along through the destruction of his limitations. [Verse 555]

Videha Mukti - From this Verse :

- Perfect knower of Brahman becomes eternally free - Merges with Nondual Brahman, through the destruction of his limitations.



- Cow gives milk for Abhishekam - No Punya Papam, Owner gets Punya Papam.
- Jnani and animals - No Agami
 - No Ahamkara
- Prarabda is Adrishta - Therefore don't know duration of life.
- It is Karma which retains Jiva as crystallised individual / Continuation of 3 Sharirams - Kept glued by karma / Karma keeps individuality.
- When karmas destroyed 3 Sharirams destroyed.

Ajnani :

- Sthula goes to Sthula Butas
- Sukshma and Karana continue
- Sa Dehaha - Before and After death

Before Death	After Death
3 Bodies Deha Trayam	2 Bodies Deha Dvayam

- Ajnani - Never becomes Vi - Dehaha.

Jnani has no ignorance	Doubt	Viparita Bavana Habitual problem
- Agyanam	- Samshaya	- Mukta - Jeevan mukti while Alive

- Whether Prarabda Punya Papam fructifying into experiences - He doesn't have Samsara.

कृतार्थः :

- Accomplished 4 Purusharthas, Infinite goal includes finite goals.
- Has no more goals... Lives life of Jeevan Mukta.
- When Prarabda exhausted - Upadhi Nashaha 3 bodies resolved.

Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve ॥ 6 ॥

Having well ascertained beyond all doubts the exact import of the Upanishads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Paranta Kale - Final death for Jnani
- Becomes one with Brahman - where there is no Jivatma / Paramatma Bheda.
- Was never away from Brahman, Pot space - Merging into total space...

Space indivisible :

- Wall doesn't divide space, Before / After destruction of pot - Pot space one with total space.

Only difference :

- Before destruction of pot, in our mind, There was seeming separation.

After destruction :

- Seeming separation gone.

Verse 556 :

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।
तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥ 556 ॥

śailūṣo veṣasadbhāvābhāvayośca yathā pumān |
tathaiva brahmavicchreṣṭhaḥ sadā brahmaiva nāparaḥ || 556||

Just as an actor, whether he wears the dress of his role or not, is always a man, so too, the perfect knower of Brahman is always Brahman and nothing else. [Verse 556]

- Actor - with / without dress 'Always man' Knower of Brahman - Always Brahman.
- Seeming poverty of role doesn't make any difference in original riches.
- Similarly Jeevan Mukti / Videha Mukti - No difference in original nature.
- Jnani Knows - Body in Vesham not real Jiva!! Jeevatvam Temporary Vesha.
- Body of Jeevan Mukta compared to Dry leaf.
- Tree = Jeevan Mukta, Ripe tree ready to fall.

- Old leaf continues to remain in tree or falling.. No difference.
- Similarly body will serve me till I get 4 Purusharthas. -

Then body dried in heat of knowledge!

- Like sun making leaf dry up.

Verse 557 :

यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपुः पततात् ।
ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम् ॥ 557 ॥

yatra kvāpi viśīrṇaṁ satparṇamiva tarorvapuḥ patatāt |
brahmībhūtasya yateḥ prāgeva taccidagninā dagdham || 557||

The body of a Sannyasin who has realised Brahman may wither and fall anywhere like the leaf of a tree; (it matters not) for it has already been burnt in the fire of knowledge. [Verse 557]

- Body withers and falls like dry leaf.
- Body has ready been burnt in the fire of Jnanam - Till Jnanam comes take care of Body.
- Get Shudhi Sravanam / Mananam / Nididhyasanam, body has something to contribute...

Definition of Sanyasi :

- State of mind which is ready to loose anything / Anytime.
- Sanyasi is state of mind.

Body - Made dry like leaf :

- Unnecessary / Irrelevant / Redundant / Disposable / Non-contributory.
- Sunlight heat = Scorches leaf
- Chid Agni = Dries body even when alive
- Vritti Jnanam = What is disposable has been kept ready - God can come and take care any time.

Verse 558 :

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः

पूर्णाऽद्वयानन्दमयात्मना सदा ।

न देशकालाद्युचितप्रतीक्षा

त्वङ्मांसविट्पिण्डविसर्जनाय ॥ 558 ॥

sadātmani brahmaṇi tiṣṭhato muneḥ

pūrṇā'dvayānandamayātmanā sadā |

na deśakālādyucitapratīkṣā

tvaṁmāṁsavitṭpiṇḍavisarjanāya || 558 ||

The sage who is firmly established in the eternal reality, Brahman, as infinite, non-dual bliss, depends not on the usual consideration of place, time and so on, for giving up this bundle of sin, flesh and filth. [Verse 558]

- Sage who is established in Brahman is not concerned about time / Place of death.
- Yama Dharma Raja gives relations for use and takes it back.
- Body / Mind means given by Bhagawan.
- He comes undeclared and Takes back - Use and Keep it ready to be taken, Every loss becomes a pain.

- After packing faculty.. Relations loss Should not become tragedy!
- Comfortably discuss then event not frightening.

Munih :

- Holds to Atma Svarupam can't be snatched



Not Anatma body / Mind / World!!

- Abiding in Brahman - What he enjoys Ananda, Poorna Rupa - Non dual fulfilment.

Here not Anandamaya Kosha but Ananda Svarupa!

- I am happy also without body which is Poornaha - Sada Tishtaha, wise always remains in that awareness but never forgets the fact.
- Naturally, he doesn't have conditions for the fall of body.
- Ajnani has list - Kartavyam inexhaustible and replenished with fresh ones - 4th Generation will never come!
- Person ready to quit anytime with smile.
- Specifies time / Place of death... Ekadashi / Kashi / People worried about time / Place.
- Maranam = Giving up body... Bathe it / Scent it.
- Body - Bundle of fresh / Faeces, Matter / Impurities, No Auspicious time to remove flesh body...

Verse 559 :

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।
अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ 559 ॥

dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloḥ |
avidyāhṛdayagranthimokṣo mokṣo yatastataḥ || 559||

For, giving up the body or the staff or the water bowl is not liberation; liberation is the Asundering of the heat's knots which are constituted of ignorance. [Verse 559]

Liberation is surrendering of :

- Avidya / ignorance
- Desire / Kama
- Action / Karma
- Before death actually comes, must give up attachment to body!
- Moksha = To give up Body / Possession / Relations - Mentally!

Lecture 163

- 1) Notion - I have body is delusion / Branthi.
 - Deha Viyoga = Deha Abhimana Tyaga
 - Correction in mind - Abhimana Tyaga
- 2) Dropping ignorance born Deha Abhimana = Moksha

Once I drop Abhimana - My knowledge is :

- I Never Had / Have / will have association with body.
 - Temporary association and later dissociation not possible.
 - Give up Abhimana born out of ignorance.
- 3) Presence / Absence of body has nothing to do with Moksha.

4) Vedanta Student :

- Takes up Sanyasa to remove ignorance... Called Vividha Sanyasi..
- 5) Shastra gives disciplines to avoid slipping from spiritual path.
 - Rituals / Sandhya Vandanam / Thread / Danda - Paduka / Japa / Parayanam...
 - Vividisa - Stays with guru - Sravanam / Mananam / Nididhyasanam.
 - Once confidence comes - He is Vidwat Sanyasi.

Have Jnana Nishta - Shastras say :

- Therefore you are free person.

6) Vidwat Sanyasi :

- Renounces Vividisa Sanyasa Disciples Vastram / Danda.. Moksha doesn't rest in Danda.
- Presence / Absence of body / Danda has nothing to do with Moksha - External paraphernalia...

7) Real Moksha = Avidya Granthi :

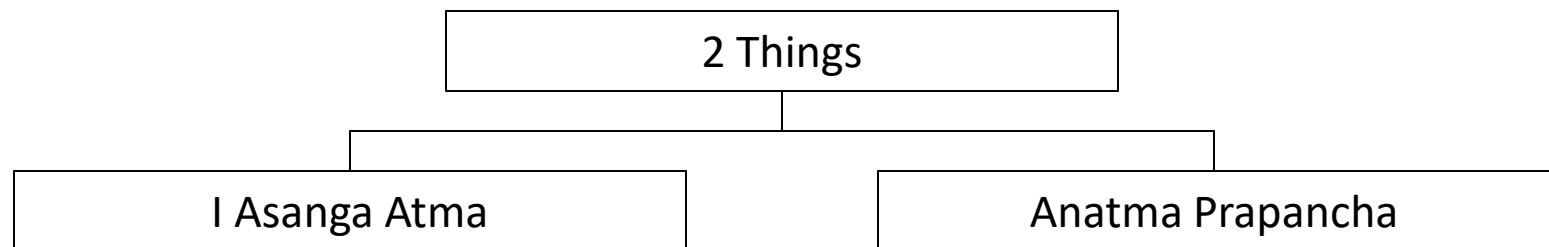
- Concentrate on your thinking - How you look at yourself / world.

How you respond to situations :

- See mental condition / Mental problem is Hridaya Avidya Granthi.
- Knot of ignorance which joins 2 things - Which cannot be joined.

8) Normal rope joins 2 things which can be joined.

- Avidya / ignorance - Knots Brings together 2 things.



- I can't have relationship with body and universe.

Knot caused by Avidya :

- Once knot is destroyed, I know I am Atma.
- Knot of ignorance which combines Atma and Anatma.

Hridayam = Buddhi :

- Knot is located in Buddhi, Therefore problem and solution - Intellectual.
- 9) Ignorance belongs to intellect, only Dropping Avidya Hridaya Granthi = Moksha
Concentrate on dropping false notion.
- Main thing is developing, clarity in understanding and dropping false notions.

Verse 560 :

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।

पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ 560 ॥

kulyāyāmatha nadyām vā śivakṣetre'pi catvare |

parṇam patati cettena taroḥ kiṁ nu śubhāśubham || 560||

If a leaf falls in a stream or a river, in a place consecrated to Shiva or at a crossroad, what good or evil will it bestow upon the tree? [Verse 560]

- One leaf falls - No Good / Evil bestows on tree.
- Once Hridaya Granthi is snapped - No sound heard.
- False notion - Gets clarified by right understanding - Silently - Quiet Event not physical noisy event.
- Once Granthi is snapped - Body is integral part of Anatma Prapancha - Therefore not connected to me...
- Body born / Grows / Decays / Falls - Most natural phenomenon - No tragedy.
- Leaf grows - Dries - Falls - Nothing happens to tree, Similarly nothing happens to Jnani.
- When dried up Body falls, Death not tragedy.

When ignorance is there :

- I am obsessed with body, which living in time / Date / has Place of death.
- Because I am attached to body, Deha Abhimana is body attachment.
- Dry leaf falls at appropriate time in canal / Sacred river / TV is not called!!

Why be obsessed with that :

- Tree not affected
- Atma not affected
- In universal tree - Millions of Bodys / Leaves contribute through photosynthesis.
- Tree doesn't judge Shubam / Ashubam...
- World wants to get inspired... world celebrates...

Verse 561 :

पत्रस्य पुष्पस्य फलस्य नाशवद्-
देहेन्द्रियप्राणधियां विनाशः ।
नैवात्मनः स्वस्य सदात्मकस्या-
नन्दाकृतेर्वृक्षवदस्ति चैषः ॥ 561 ॥

patrasya puṣpasya phalasya nāśavad-
dehendriyaprāṇadhiyām vināśaḥ |
naivātmanaḥ svasya sadātmakasyā-
nandākṛtervṛkṣavadasti caiṣaḥ || 561||

Like the destruction of a leaf, flower or fruit (to a tree), is the destruction of the body, sense organs, Pranas and intellect; the Atman, the eternal reality, is never affected. It is the embodiment of bliss which is ones real nature and exists like the tree. [Verse 561]

Destruction of Leaf / Flower / Fruit	Destruction of Body / Sense organs Anatma / Pranas intellect
- Tree	- Atma - Eternal reality

How Jnani is able to treat this objectively :

- Because he is looking these events from higher plane.

Gita :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 - Verse 27]

- Natural events can't be stopped.
- Raise my level - Abibava - From that level insignificant.
- Sun rises - Stars not destroyed - Insignificant not visible because of more powerful light.
- Only way to withstand is to raise level, see from all perspective.
- I am Sthula / Sukshma / Karana Sharira Vyatirikta Atma Asmi.

- Sadatmakaya... Whose nature is very existence / 'Consciousness'.
- In this Satchit Ananda Atma universe of Bodies appear like a movie and disappear like a movie (Example as in sleep)
- For screen, no tragedy, no comedy, Screen not affected by movies Arrival / Departure

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Not difficult thing - Death / old Age / Separation / Disease / Natural phenomena.

Only way to raise your level :

- For that Atma - No destruction like tree.
- It continues to exist producing fresh leaves / Flowers / Fruits.
- I - Atma like a tree in whom all new bodies are generated

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- 2 Generations of bodies created - No loss / Continue to exist like tree
- Unaffected by loss of leaf / Flower / Fruits

Verse 562 and 563 :

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।

अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ 562 ॥

prajñānaghana ityātmalakṣaṇaṁ satyasūcakam ।

anūdyaupādhikasyaiva kathayanti vināśanam ॥ 562॥

‘The embodiment of consciousness’ in these worlds the scripture indicates the nature of the self, establish its reality, and voice the destruction of apparent conditionings only. [Verse 562]

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।

प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ 563 ॥

avināśī vā are'yamātmēti śrutirātmanah ।

prabravītyavināśitvaṁ vinaśyatsu vikāriṣu ॥ 563॥

‘Immortal is this Atman, my dear’ this passage from the scriptures speaks of the immortal in the midst of things finite and subject to modification. [Verse 563]

Guru Answering technical doubt from Statement in Brihadaranyaka Upanishad :

Chapter 4	Chapter 5	Chapter 13
Adhyaya	Brahmana	Mantra

Brihadaranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाहयः कृत्स्नो रसघन एव, एवं
वा अरेऽयमात्मानन्तरोऽबाहयः कृत्स्नः प्रज्ञानघन एव;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनयष्यतिति, न प्रेत्य
संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyaḥ kṛtsno
rasaghana eva, evaṃ vā are'yamātmānantaro'bāhyaḥ
kṛtsnaḥ prajñānaghana eva; etebhyo bhūtebhyaḥ
samutthāya tānyevānuvinayaṣyatiti, na pretya
saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya [4 - 5 - 13]

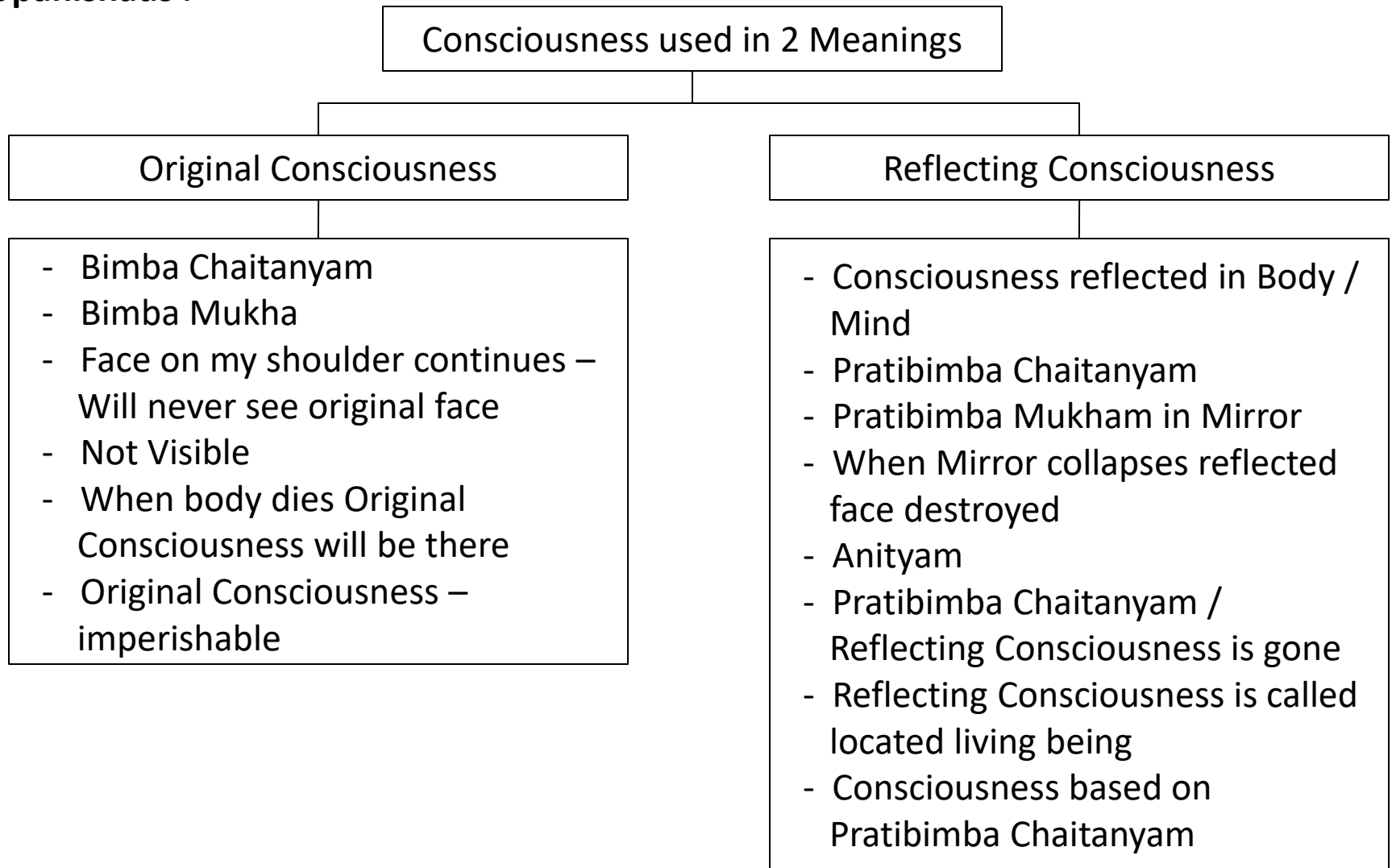
Vibuti Prakasha Class :

- After death of Jnani - There is no 'Consciousness'.
- Consciousness dies at time of death ('Child Jnana Rupaha')

Therefore Atma Perishable :

- In Previous Verse tree continues after fall of leaf, Jnani continues after fall of body - Contradiction?

In Upanishads :



Upanishad :

- Uses - प्रज्ञानघन - Original Consciousness definition of Atma.
 - समज्ञ Reflecting Consciousness perishable destruction of Auphadika and समज्ञ Synonymous - Reflecting Consciousness - Ends.

Verse 563 :

Brihadaranyaka Upanishad :

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापीपिपन्, न वा अहमिमं
विजानामीति; स होवाच, न वा अरेऽहं मोहं ब्रवीमि, अविनाशी वा
अरेऽयमात्मानुच्छित्तिधर्मा ॥ १४ ॥

sā hovāca maitreyī, atraiva mā bhagavānmohāntamāpīpan, na vā
ahamimaṃ vijānāmīti; sa hovāca, na vā are'haṃ mohaṃ bravīmi,
avināśī vā are'yamātmānucchittidharmā ॥ 14 ॥

Maitreyi said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this.' He said, 'Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.' [4 - 5 - 14]

- Meitreyi Brahmanam - Repeated in 2nd Chapter and 4th Chapter

Oh Meitriyi :

- This Atma can't die at all
 - Reflecting Consciousness - will die
 - Original Consciousness - Continues
- Essential nature of Consciousness imperishable, in dead body - Brain inert...
- Brain has lost its capacity to manifest 'Consciousness' behind fused bulb - Electricity is there.
- I don't get light... not because electricity is absent.. But bulb has capacity to manifest life / Consciousness.
- Dead Brain = Fused Brain and lost capacity to manifest Consciousness.
- In Brain - 'Consciousness' is there like electricity is there behind bulb.

- I can't know... its not in recognisable form...
- Dead body / Table has 'Consciousness', 'Consciousness' is everywhere and that Consciousness I am.

Scientist / Materialistic View :

- Consciousness - Generated from Matter, like generator produces electricity.

Vedantin :

- Matter doesn't generate 'Consciousness'
- Matter Manifests Already existent 'Consciousness'

↑

Manifestor

- Sruti Mentions - Eternity / Imperishability of Atma.
- This Atma Eternally continues - When everything else in creation decays and dies...
- Akasha Product - Subtlest form and generated product
 - Will be destroyed
 - Space dies
- One thing Unaffected by time - Exists all the time beyond time.
- The witness of Arrival and Departure of Space.
- I Witness when I go to Deep Sleep, need not wait for Pralayam.
- Bhagawan gives Mini Pralayam in form of Sleep.

- When Sleep comes - Universe along with universe disappears... In Sleep there is no universe or Aham.
- In Dream, Dream space and time Arrive and Depart.
- In Waking, Waking Space and time Arrive and Depart.
- Maya Kalpita Desha / Kala Kalana...
- I am witness 'Consciousness' of even permissible space, That I can't die.

In Sleep :

- No time
- Witness death of time
- How can I be conditioned by time, I am beyond time.

Verse 564 :

पाषाणवृक्षतृणधान्यकडङ्कराद्या

दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमन आदि समस्तदृश्यं

ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ 564 ॥

pāṣāṇavṛkṣatṛṇadhānyakaḍaṅkarādya

dagdhā bhavanti hi mṛdeva yathā tathaiiva |
dehendriyāsumana ādi samastadr̥śyam

jñānāgnidagdhāmupayāti parātmabhāvam || 564||

Just as stone, tree, straw, grain, husk and so on, are reduced to ashes when burnt, so too, the whole objective universe comprising the body, sense organs, Pranas, mind and so on, are reduced to the supreme self when burnt in the fire of knowledge.[Verse 564]

Change perspective totally :

- I am only eternal Drk - The observer 'Consciousness' like screen of movie.

- Whole creation Time / Space / Objects - World / wise and children and Body / Mind Complex.
- Comes under Drishyam - Drishyam is within Time / Space field.
- Therefore they have to constantly Violently change.
- Change - Part of Drishya Prapancha.
- Therefore objectively witness changes without Judging Favorable / unfavorable changes, objectively watch.
- Yadava Kulam Fighting and killing each other because of Papam... Becomes Adharmic Group... Lord witnessed - Dying with Smile.
- Pavitra Naam... AT right time, things should Appear / Disappear.
- Moment I Judge, I wont be able to Observe changes - Watch Drama Violent giant wheel Motion.
- Stone / Tree / Grain / Straw / Dress / Cloth...
- When burnt down they merged into Mud.
- Similarly everything in creation merges into Ashes Natural phenomenon of Everything.
- Rising and going to mud is objectivity!

Lecture 164

1) Jeevan Mukti :

- Prarabda continues to affect body / Anatma.
- Jnanis Vision - Prarabda / Anatma Both Mithya
 - Vyavaharika Drishti Prarabda continues.

2) Videha Mukti :

- When Prarabda fineshes.
- 3 Sharirams resolve into Brahman
- No Karma left over

3) Karmas required for individuality of the body :

- Crystalisation of body is gone - it resolves into Brahman only.

4) From Vyavaharika Drishti :

- Anatma can resolve only into Maya.
- In Vision of Jnani All Anatma resolved in Brahman, because there is no Maya Separate from Brahman.

5) During Pralaya Creation merges into Maya

- Similarly in Videha Mukti, I merge into Brahman, from vision of Jnani.

6) When Various things burnt by fire :

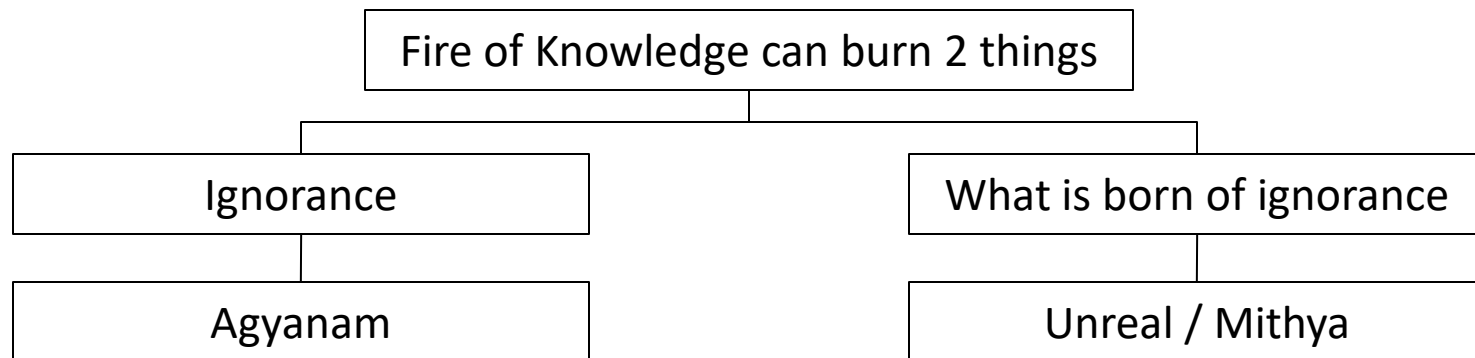
- Go Again to earth only from which they have come.
- Destroyed products resolve into their Karanam.
- Similarly, destroyed Anatma - Resolve into Karanam Brahman only.
- Therefore matter cannot be produced / Destroyed, They have become cause itself.
- Become mind because Earth is their cause.
- Karanam - Nasha kale Leeyate...
- Entire Drishya Prapancha is object of experience / My 'Consciousness' / My nature.

Deha and Physical body :

- Indriya - Sense organs / Asahu Pancha Pranas
- Antahkaranam - Mano / Buddhi / Chitta / Ahamkara

All are Drishyam - Therefore Anatma = Mithya :

- Trees / Cloth burnt by local Agni.
- During Videha Mukti - Whole creation is burnt by another fire - Fire of knowledge - Jnanagni Dagdam...



When burnt, where do they go?

- When I wake up - Knowledge - I am, waker burns / Destroys down entire Svapna Prapancha...

When burnt - Where does it go?

- Same place from where it came from

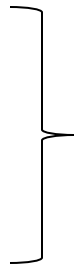
Source :

- It arose out of me and dissolves into me
- Merges into My Turiya Svarupam

My Brahma Svarupam

My Higher nature

- Vishva and Virat
- Teijasa and Hiranyagarbha
- Prajna and Ishvara



Resolve into Turiyam which is only Substance reality

Mundak Upanishad :

- Gatha / Kala Pancha Dasa Pratishta
- Whole creation merges into me Chaitanyam.

Verse 565 :

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ 565 ॥

vilakṣaṇam yathā dhvāntam līyate bhānutejasi |
tathaiva sakalam dṛśyam brahmaṇi pravilīyate || 565||

Just as darkness which is distinctly different from sunlight Vanishes in the sun's effulgence, so too, this entire objective universe Vanishes into Brahman. [Verse 565]

In Verse 564 :

- Knowledge compared to fire.. Destroys everything, Tree / Cloth... Knowledge destroys ignorance.

Here knowledge compared to Prakasha - Light :

- When light arrives - Darkness present in this place is destroyed.
- Andhakara - Destroyed by Prakasha,
- Similarly ignorance and its products, Destroyed by Jnana Prakasha...
- Darkness not negative entity, not absence of light.
- Vedanta looks at darkness as positive entity.
- Bava Rupam because it is capable of covering object.
- Darkness covers objects from my vision.
- Aavarna Svarupatvat - Positive entity.
- If Darkness non existent, light can't remove something absent.

- What is nonexistent can't be removed / Need not be removed...
- What is existent must be removable, positive entity.
- Therefore darkness is Bava Padarthaha, because it can remove and can cover.
- Brantham / Andhakara is positive entity.
- When light comes - Andhakara is removed

Question : Where does it go?

- Don't see it going somewhere.. It disappears into light itself.
- Light Swallows Andhakara as though.
- Light and Andhakara are of opposite stature.
- Light has peculiar quality of Swallowing darkness.

In same way : (Ultimate Vedanta)

- Jnanam Svarupa Atma allows entire Anatma - Jada Rupa Anatma.
- Darkness of night merges into light of Sun when sun rises.
- Darkness doesn't go anywhere but it dissolves.
- Similarly, all universe embodiment of ignorance.
- It is born out of ignorance, sustained by ignorance, Therefore embodiment of ignorance.

Andhakara Rupa Drishyam :

- Universe = Andhakara because it covers entire truth of Brahman.
- Svapna - Can be called darkness because Svapna, covers my essential nature that I am waker.
- More you continue dream / More your waker nature is concealed.
- Therefore Svapna Prapancha is like concealing darkness, covers waker.
- Jagrat Prapancha - Concealing darkness, Covers my Turiyam Nature.
- It resolves into Brahman which is compared to Bhanu - Tejaha - Sunlight

Verse 566 :

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम् ॥ 566 ॥

ghaṭe naṣṭe yathā vyoma vyomaiva bhavati sphuṭam |
tathaivopādhivilaye brahmaiva brahmavitsvayam || 566||

Just as when a pot is broken the pot space becomes the limitless space, so too, when the conditionings are destroyed, the knower of Brahman becomes Brahman itself. [Verse 566]

All examples talk of Videha Mukti :

- 1) Agni
 - 2) Prakasha Teijasa
- When any enclosure like pot / Hall etc.
 - What happens to space Obtaining in the Enclosure.

Space continues to be the same :

- We give special name to space inside pot... Pot space / Room space... Big / Small space.
- There is no Small / Big space - Space is dimensionless.

Actually :

- Small room is existing within space.

Commit mistake :

- 1) Space within small enclosure or big enclosure
 - 2) All enclosures in one space which is dimensionless - Small / Big.
- When pot destroyed, it appears as though small space has merged into big space.
 - Pot was born / Destroyed
 - No question of Jivatma / Paramatma - Mergers.
 - Delusions w.r.t ignorance.
 - Truth only one Atma... Jiva / Paramatma w.r.t. enclosures.
 - From 'Consciousness' point... No destruction.

Pot Space and Maha Akasha :

- Ghata Akasha seemingly becomes Maha Akasha, No change in Akasha - Change in language.
- Similarly one Atma / All pervading all the time.

- When body is available - w.r.t. body we say 'Jivatma'
- When body is gone we remove 'Jivatma' name and give new name 'Paramatma'
- When 3 bodies resolved in Videha Mukti
- Prarabda gone - Brahmit Braheiva Bavati - Jeevan Mukta becomes 'Paramatma'
- Difference from other people's angle.

Jnani's Angle :

- Was / is / Ever will be Brahman.

Verse 567 :

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।
संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ 567 ॥

kṣīraṁ kṣīre yathā kṣiptaṁ tailaṁ taile jalaṁ jale |
saṁyuktamekatāṁ yāti tathā'ṭmanyātmavinmuniḥ || 567||

Just as milk poured into milk, oil into oil and water into water each becomes united and one, so too, he who has realised the Atman becomes one with the Atman. [Verse 567]

3 More Examples :

- Agni / Prakasha / Akasha.

Ksheeram	Thailam	Jalam
Milk	Oil	Water

a) Cup of milk and Vessel of milk :

- Once you pour milk into Big Vessel, it becomes indistinguishable one mass of milk. 1848

b) Oil / water mixed with oil / Water becomes indistinguishable one.

- Similarly Jivatma - Becomes one with 'Paramatma'

Different Philosophies :

1) :

- Jivatma - Can't become one with 'Paramatma'
- Jivatma - Stands separate from 'Paramatma'
- Jivatma - Travels to Vaikuntam
- Jivatma - Serves 'Paramatma'
- Difference between God and man, permanently maintained As during Samsara in other philosophies.

2) You and God have been / Are / Ever One.

- Delusion causes ignorance, only remove delusion.

Katho Upanishad :

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

Yatho-dakam durge vrstam parvatesu vidhavati ;
Evam dharman prthak pasyan tan-eva-nuvidhavati ॥ 14 ॥

Just as water, rained on (high) mountain-ridges, runs down the rocks scattering on all sides, so does he, who beholds the attributes as different, runs after them only (at all times). [II – I – 14]

- Jivatma / Paramatma - Adjective w.r.t Vyavaharika in Paramartikam - No adjective Jivatma Paramatma... One Atma Exists.

Verse 568 :

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।
ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ 568 ॥

evam videhakaivalyam sanmātratvamakhaṇḍitam |
brahmabhāvaṁ prapadyaiṣa yatirnāvartate punaḥ || 568||

He does not suffer transmigration having experienced seclusion as a result of being disembodied, and becoming ever identified with the one reality, Brahman. [Verse 568]

- What is significance of Videha Mukti.
- Where all differentiating Upadhi - Sthula / Sukshma / Karana are resolved.
- When anyone Shariram is there, Differentiation continues... Punarapi Jananam / Maranam.

In Pralayam :

- Karana Shariram continues
- Sthula / Sukshma goes
- Jivatma / Paramatma - Beda continues.
- Because of Beda in next Srishti, Jivatma is born.
- In Videha Mukti... 3 Differentiating factors gone... Therefore No Punar Janma.

In this manner as given in 6 examples :

- Verse 564 to 567 - 4 Verses - Jnani attains Videha Mukti.
- Freedom from 3 Bodies called Kaivalyam, Kevalatvam = State of Non duality, Advaita Bava.

What is the nature of this person?

- Thereafter Jnani exists only in form of pure Sat - Existence... All pervading.
- In Videha Mukti I don't become non existent.
- I exist as existence behind every one / Behind all bodies.
- Instead of claiming one body as mine - Claim all bodies are mine...
- Remove identification with one thing - You don't lose one thing.
- When you renounce identification with one, you get everything in life.

Sanyasa :

- Not loss
- It is giving up smallness to own up bigness
- Not lost everything
- Lost small identification but replaced with totality.
- I continue to exist as Ishvara himself! Jnani - Doesn't take rebirth.
- In Form of Ishvara, Jnani can take any no of Avataras.
- Jnani Attain Brahma Svarupam.
- Yatihi = Sanyasi

= Once who has given up identification with Small 'I' to have identification with Big I.

- Either own up everything or nothing, called Brahman or Everything called Ishvara...
- Owning Something... Miserable Jeevan.

You :

- Be Brahman - Free
- Be Ishvara - Free
- Be Jeeva - Miserable
- Sanyasi never claims I am Jivosmi - Claims Brahman Asmi / Ishvara Asmi.

Ask Question :

- Do I own few things or own every thing?
- Rename Everything - Everything belongs to Ishvara
- Own up everything - Everything belongs to me
- Some people only related to me = Trouble
- Never return to Samsara = Videha Mukti

Verse 569 :

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।

अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ 569 ॥

sadātmaikatvavijñānadagdhāvidyādivarṣmaṇaḥ |

amuṣya brahmabhūtadvād brahmaṇaḥ kuta udbhavaḥ || 569||

By realising the oneness of the Jiva and Brahman, his bodies (Gross, subtle and causal), consisting of ignorance and so on, are burnt and he becomes Brahman itself; how can Brahman (The unborn), ever have rebirth? [Verse 569]

Why no Punar Janma for Videha Mukti?

- Shariram consists of Karana Shariram (Avidya) - Sthula / Sukshma Shariram has been burnt.
- Local fire can burn only Sthula Shariram, Sukshma Shariram can't be destroyed by atom bomb.
- Therefore Punarapi Jananam continues, Fire of knowledge - I am sat-chit.
- Rupa Atma - Particular knowledge will burn Sukshma Shariram.

I am nature of Existence / Consciousness :

- Bodies many - Atma which inheres all bodies = EKAM - Non duality / Infinitude...
- Infinite nature of me - Who is existence.
- This is unique knowledge which burns 3 Sharirams.
- Videha Mukta has acquired this knowledge and burnt 3 bodies.

Then what is his name :

- Brahma Butatvat - Called Brahman, till now called Jiva.
- After burning 3 bodies - Claims Aham Brahmasmi...
- Brahman = Janma Rahitam - No 1st Birth...
- Ego I - Has wife / Children / Relationships, Unknowingly we slip to Ego....
- Ego = Body with borrowed 'Consciousness'
- Ego will have eternally relationship and problems, no relationship without problem.
- Jiva - Ishvara Sambandha also has problems.

Ishvara :

- Srishti / Sthita / Laya Karanam
- Laya Karanam = Problem, I am angry with killer God.
- Relationship = Samsara
- Moksha = Asangatvam
- As ego - Never free from problem
- As Atma - Ever free from problem
- Remaining as ego don't try to remove problems.
- Vaikunta - Some close to God / Closest to God - Distinctions and comparisons!
- Problems free ego - Non existent, Disown ego and own up Atma.
- Jnani has lost his individuality, Therefore no Punar Janma.

Verse 570 :

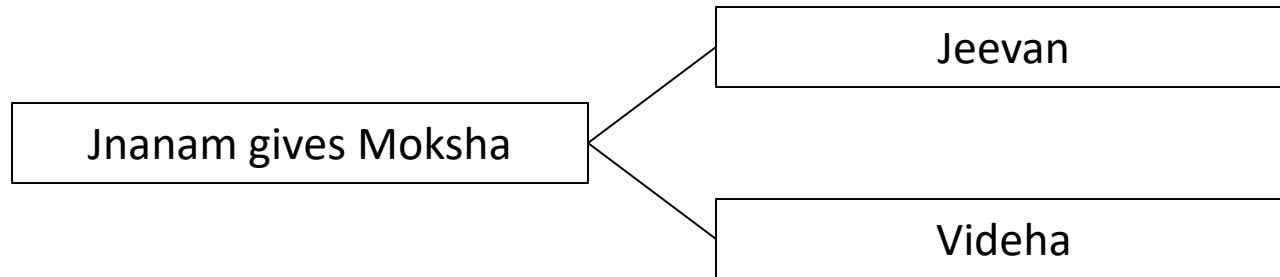
मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ 570 ॥

māyāklṛptau bandhamokṣau na staḥ svātmani vastutaḥ |
yathā rajjau niṣkriyāyām sarpābhāsavinirgamau || 570||

Maya conjured up bondage and liberation do not really exist in the reality, one's self, just as the appearance and disappearance of the Snake are not in the rope which undergoes no change. [Verse 570]

Last Topic - Pinnacle of Vedanta :

- Jnani enjoys Jeevan Mukti after exhaustion of Prarabda.



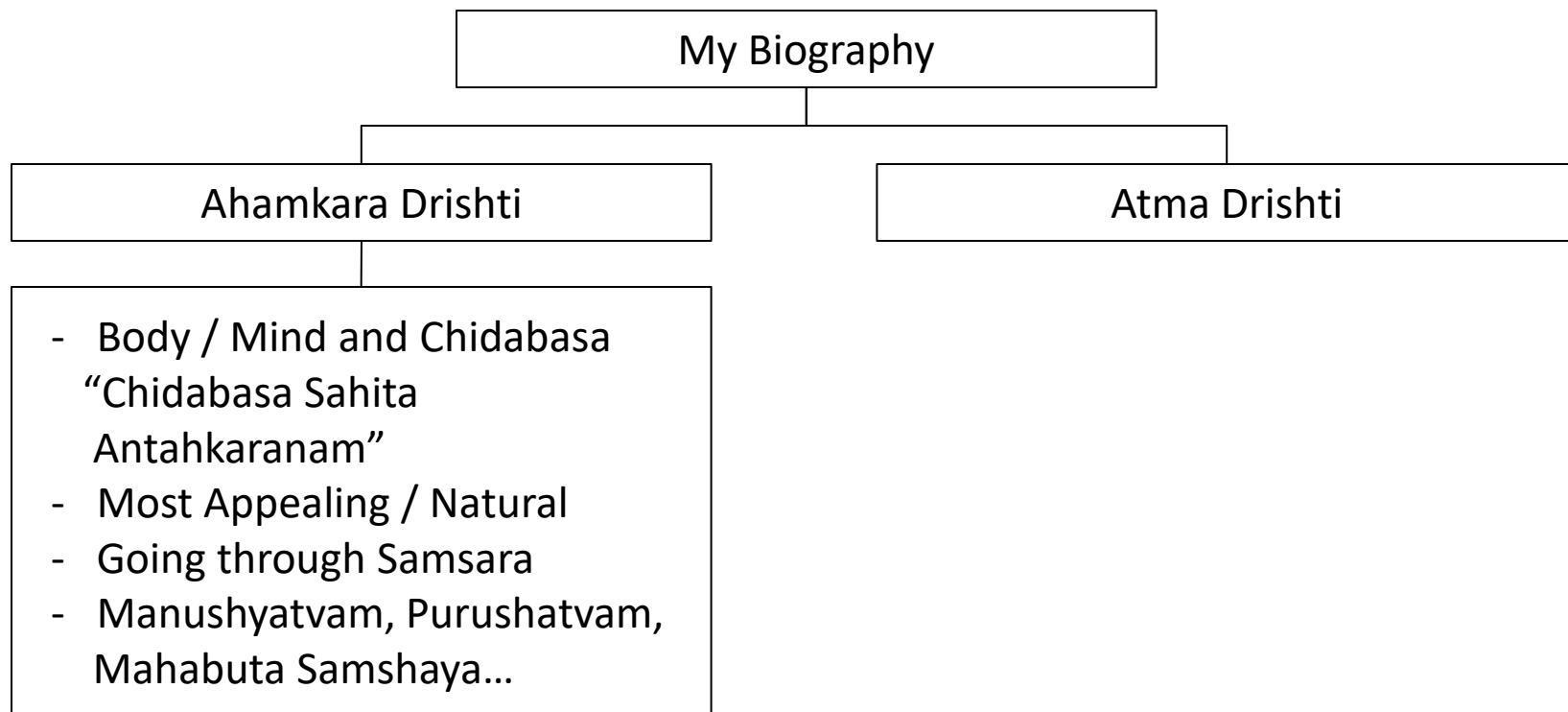
- In fact from Jnani's angle.. There is no Moksha also...

1st :

- No difference between Jivan / Videha Mukti w.r.t. Jnani... Because he is ever free from body.
- No question of Bandah / Moksha from angle of Jnani, Shivoam - Shivoam.

Lecture 165 :

1) :



- Interest in Vedanta blessing - After Sravanam Srota Ahamkara... Got Jnanam.
- Agyanam gone... Practice 'Mananam'
- Remove doubts - Have Dridha Jnanam Clarity of knowledge...
- Now I am going through Viparita Bavana, Responsible for ups and downs... Satisfied with my program...
- Some situations able to handle, better Claim Jeevan Mukti...

Another Situation - Emotional problem :

- I react adversely - I can't fully claim
- I am not full Jeevan Mukta - And all Viparita Bavanas will go away and Become perfect.
- Jeevan Muktas - Natural approach...
- Ahamkara I - Husband I / Boss I / Dominant in all transactions - We live our individuality As Ahamkara ' i ' and it is most beautiful biography.

Problems of Ahamkara based approach :

- 1) I can eliminate ignorance and doubts
 - 2) Viparita Bavana - Not 100% possible
- Mind can't be 100% free of Kama / Krodha / Lobha... Viparita Bavana lingers all the time in the mind.
 - Total Jeevan Mukti doesn't exist
 - I will never be able to comfortably claim Jeevan Mukti from Ahamkara Drishti... because mind will always have a problem.
 - Mahatma also has reactions.

Disadvantage :

- 1) From Ahamkara angle - Jeevan Mukti doesn't exist.
- 2) Viparita Bavana - Sorrow / Anxiety / Pains / Worry / worry / Depression will continue, Mind reacts whatever be the problems.

3) Videha Mukti not possible :

- After death of Jnani.. What happens is called Videha Mukti.
- Sanchita / Agami - Go Prarabda, Exhausted, Sharira Trayam dissolves.
- Chidabasa cant exist - Because Reflecting Medium / Reflecting Consciousness - Both go.
- Ahamkara Disappears... At death of Jnani... Who will have Videha Mukti...

Who is the owner :

- Disadvantage of Ahamkara Drishti is both Jeevan Mukti / Videha Mukti, not possible.
- Therefore teachers advise gradually ; Learn to change view point.

1) Drop Ahamkara Drishti :

- See phenomena from Atma Drishti / Sakshi... No biography, Ahamkara's action are Mithya / Dream.
- Therefore No Bandah / Sravanam / Mananam / No Vritti / No Moksha.
- Dream event no consequence from standpoint of Atma.
- From Atma Drishti alone you can own up Moksha / Freedom.
- Upto Verse 568... Jeevan Mukti / Videha Mukti from Ahamkara Angle...

Verse 569 to 574 :

- Jeevan Mukti from Atma Drishti.
- Vyavahara - Don't take it very seriously!

Verse 570 :

- Dream = Mental projection, During dream - Problem serious.
- I smilingly brush aside serious crisis.

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusarthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

Principle of Vedantic teaching :

- When I look from Paramartika Satya Drishtya, there is neither bondage / Liberation in Atma.
- Ahamkara has Body / Mind, Viparita Bavana Can't be 100 % free.

From Paramartika Drishti :

- There is no mind / No problems in mind / No Viparita Bavana.

Phantom Limb Symptom :

- Brain not adjusted to phenomena, continues to feel he has hand / Feels itch / Pain.

- Moksha / Bandah - Projection of Maya Mithya... Lower order of reality - As good as absent.
- Their apparent arrival / Presence / Disappearance do not make difference in Adhishtana Atma.

Example :

- Rope not affected because of Mithya Snake / Apparent snake seen.
- When snake goes, rope's condition not improved.
- Presence / Absence makes big difference to observer.
- In the rope there is no change / Activity.
- There is neither presence of snake / No question of disappearance of snake.

Therefore should never say :

- Snake has gone away.

Verse 571 :

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।

नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।

यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ 571 ॥

āvṛteḥ sadasattvābhyāṁ vaktavye bandhamokṣaṇe |

nāvṛtirbrahmaṇaḥ kācidanyābhāvādanāvṛtam |

yadyastyadvaitahāniḥ syād dvaitam no sahate śrutiḥ || 571||

When there is the presence or absence of veiling, bondage and liberation can be spoken of. There can be no veiling for Brahman as it is obvious, there being no second thing besides it. If there is, it will contradict the non-duality of Brahman; the Scriptures will never suffer duality. [Verse 571]

Why no bondage / Liberation?

Liberation - Defined as :

- Covering of real nature as bondage, Infinite nature has to be concealed because for concealment of Poornatvam there must be arrival of Apoornatvam.
- Apoornatvam Causes Kama / Karma / Karma Phalam / Purva Papams / Janma - Maranam / Sukham / Dukham.
- Lineage of Samsara - Has to begin with concealment of Atma / Brahman.
- Concealment of Brahman doesn't exist at all.

Why logically not possible :

- To cover something you need something bigger than the covered.
- Blanket should be bigger than body, Size of Brahman infinite, Brahman Avruti not possible.
- w.r.t. scriptures - Covering not possible, Ekam Eva Advityam - Secondless - No second thing to cover.
- Without concealment - Samsara not possible.

Therefore No Moksha possible :

- Samsara Nivritti = Moksha
- When we talk about Samsara - it is like dream.
- It has Appearance but which doesn't have factual existence.
- Appearance without factual existence = Maya / Mithya.

Definition of Bandah :

- Avrutam Satve Bandah...
- Bandah definition = Covering of Brahman.

Moksha :

- Avrutaha Asatvam disappearance of concealing factor.
 - Dis - Cover
 - Removing - Cover
- From Ahamkara Drishti - There is Avrutti
- w.r.t. Atma Drishti - No Avrutti
 - it is Maya projection Does have existence like dream projection

Why no Avrutti covering - Because there is no 2nd Thing :

- Concealing entity and concealed can be talked only in field of Dvaitam.
 - Dress / Body
 - Desk / Cloth
- From Brahman's Angle no duality at all... What has to cover what?

2nd Thing Absent :

- Brahman never concealed, All the time Available as Aham / Aham Satchit Rupena...

I	Am
Means consciousness	Pure Existence

- Only 'Consciousness' being can alone use word 'I'
- Desk can never use word 'I'
 - I - Means 'Consciousness'
 - Am - Means 'Existence'
- I - Am Existence / Consciousness was all the time evident.
- In Between confusion - I am Apoorna
- Elimination of confusion is I am Poornaha
- I am that Brahman is Anavruttam.
- Unconcealed / Evident in Samsara is Kala / Moksha Kala.
- In dream also I use word I, waking also use I.

What Part is unreal ? 'I' Part not real

- I Continues in waking also I - Suffered



Sufferings unreal

- Adhishtana - Continues Before / During / Free from suffering.
- I Am is Anavruttam Brahman, Changeless Brahman.
- I Can't take is credit for Moksha because there is no Moksha.
- Real Jnani - Not proud of fact, that I am Jnani.
- After waking up from dream, I am not proud that I have eliminated - Dream sorrow, didn't exist.

- I Feel sad because I took dream sufferings seriously... If you accept Ajnanam.. Accepting duality.
- Brahman and Concealing factor - Maya / Agyanam.
- If you hold to Dvaitam, You will be against Shastra...
- I Alone was / will be Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Verse 572 :

बन्धञ्च मोक्षञ्च मृषैव मूढा
बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।
दृगावृत्तिं मेघकृतां यथा रवौ
यतोऽद्वयाऽसङ्गचिदेतदक्षरम् ॥ 572 ॥

bandhañca mokṣaṇca mṛṣaiva mūḍhā
buddherguṇaṁ vastuni kalpayanti |
dṛgāvṛttiṁ meghakṛtāṁ yathā ravau
yato'dvayā'saṅgacidetadakṣaram || 572 ||

Bondage and liberation are attributes of the intellect which the foolish superimpose upon the reality, as the veiling of the eyes by clouds is superimposed upon the sun. In Fact, this immutable reality is absolute knowledge, Non-dual and unattached. [Verse 572]

- Learn to look at whole phenomena as I am Atma.

Bondage / Moksha unreal :

- Definition Elimination of bondage

Elimination of bondage is unreal

- If Snake is unreal, running away of snake is unreal.
- If Moksha is real, Bandah real.
- If Both real... 3rd / 4th Chapter - Mandukya explains.
- 1) If Bandah real... it will never go away, Real can't go away.
- If you destroy real... it will back to potential condition...
- Pot - Gets into Unmanifest - Clay form, Matter can't be created / Destroyed, Anything real can't be destroyed.
- Goes to dormant condition as our problems go to dormant condition during sleep.

Therefore 1st Problem :

- If Bandah is real, it will not go away.
- 2) If Bandah is real and goes away and Moksha comes, Moksha will have Arriving time.
- It has to wait for Bandah to go - See Saw Philosophy.
- Real Bandah / Moksha is illogical concept, Therefore both are Mrisha / Delusion.

They are confusions of intellect :

- Intellects problems they super impose on Brahman and taken as Paramartika satyam.

Like : Example :

1) Cloud covers sun - I say Sun is covered by clouds.

- Clouds cover my eyes - We say clouds cover sun not our eyes, It is transference attribute.

2) Train : Say : Madras has come

- Problems belong to Mithya Buddhi - We super impose on Atma which doesn't have problems at all.

3) Surya Grahana :

- Sun not covered, Our vision / Eyes covered.
- Brahman can't have covering / Free from covering.
- Because Brahman is I.. Atma.. I am
- Advaya / Asanga / Chit - Aksharam... I am compared to Sun who is never covered.

What is my nature?

- I am not Buddhi... I am Atma the Sun... Non dual.
- Sun - 9 Crores miles away - Can't be touched by clouds.

- I am far away from Maya... Untouched by Maya... Nature of pure Atma can't be covered because, covering illumined by me alone.
- Agyanam can't cover me, I am illuminator of Agyanam.
- Agyanam creates problem to intellect not 'I' Chaitanyam...
- I am Ekam / Non dual - without 2nd thing to cover me.
- I am Aksharam - Imperishable - Changeless one.
- Biography - Don't take it seriously...

Lecture 166

- 1) Everything including Moksha should be Seen from Atma itself.
 - Before Vedanta look at everything from Ahamkara... I am doing Sravanam / Practicing.
 - Mananam / Nididhyasanam... Ahamkara Drishti... Atma can't do Sravanam / Mananam / Nididhyasanam.
- 2) I have removed lot of Vasanas, some Vasanas have to be removed... is Ahamkara Drishti...
- 3) We study progress in Vedanta from Ahamkara Drishti... Teaching is in complete.

4) Purpose of Teaching :

- To Stop looking at yourself from Ahamkara Drishti...
 - When I look from Atma Drishti... What Ahamkara was doing is like Dream.
 - Ahamkara from Standpoint of Atma is Mithya... Samsara Mithya Ahamkara freedom from Samsara Mithya...
- 5) Moksha / Samsara is attribute of Ahamkara - Atma has no Samsara / Moksha attribute.
 - Both notions in the mind only.
 - Aham Bandah - Wrong Vritti in ignorance.
 - Aham Mukta - Correcting Vritti also ignorance, Both Antahkaranam Vritti....
 - 2 Vrittis don't Make any difference in Sakshi Atma....
 - Presence and Absence of covering of clouds is for eyes only - For Sun no covering.

Bandah	Moksha
Adhyasa on Atma	Counter Adhyasa on Atma

- Moksha removes problem of Bandah, throw away Moksha.
- Removing thorn with another thorn.

Aham Samsari :

- Aham Mukta has to remove Samsari thorn.

Verse 573 :

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।
बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ 573 ॥

astīti pratyayo yaśca yaśca nāstīti vastuni |
buddhereva guṇāvetau na tu nityasya vastunaḥ || 573||

The concept that bondage is and the concept that it is not, are, with reference to the reality, only attributes of the intellect. Never do they belong to Brahman, the eternal reality. [Verse 573]

- Aham Bandah is Pratyaya / Vritti
- Aham Mukta is Pratyaya / Vritti In Antahkaranam.
- Moksha mama Asti / Nasti... Vritti Atma doesn't have Vritti
- Moksha is Ananda... is thought, I am immortal is thought / Vritti - Arising with Shastra Vichara.
- Shastra - Doesn't touch / Release / Purify Atma.
- Generates counter Vritti in mind
- I am Samsari - Thought located in mind.

Shastra counter Vritti :

- I am not bound
- Atma not tainted by Aham Samsari / Mukta Vritti.
- Both not in Vastu - My real nature!!
- Both binding / Liberating thought, Properties of intellect, Solution - intellectual!

Chinmaya :

- Drop intellect... (Drop Doubt / Ignorance / Confusion / Located in intellect)
- For Nitya Atma - Bandah / Moksha doesn't make a difference... Dream rain can't wet bedroom.

Verse 574 :

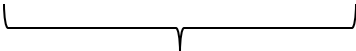
अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।
निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।
अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥ 574 ॥

atastau māyayā klṛptau bandhamokṣau na cātmani |
niṣkale niṣkriye śānte niravadye nirañjane |
advitīye pare tattve vyomavatkalpanā kutah || 574||

Therefore, bondage and liberation that are conjured up by Maya are not in the Atman. As there can be no limitation regarding the infinite space, how can there be any limitation regarding the supreme reality which is devoid of parts, devoid of activity, serene, unimpeachable, untainted and non-dual? [Verse 574]

Vedantic Conclusion :

- Moksha is Mithya like Bandaha, Both projection coursed by Maya Kalpitam / Adhyastham.

Nidra (Sleep)	Maya (Bigger Sleep)
<ul style="list-style-type: none"> - Projects dream world - Dream located in waker 	<ul style="list-style-type: none"> - Projects Waking world of Bandah and Moksha <div data-bbox="1381 171 1738 271" style="text-align: right;">  <p>Located in Atma</p> </div> <ul style="list-style-type: none"> - Atma is Adhishtanam, Moksha is Mithya

- Apply soap - Remove body impurities - Moksha is Mithya soap
- Water - Remove soap also - Absorb Mithya Bandah impurity
 - Wash Bandah and Moksha

What is nature of Atma?

- Nishkala / Nishkriya / Shantaha / Niranjanaha / Advityam / Paraspara...
- Atma can't be touched by Vrittis of Bandah / Moksha... Atma transcends all...

Nishkalam :

- Free from all division / Parts
- Nishkriyam = Actionless
- Shantaha = Ever tranquil

Nirmala / Niravapayaha :

- Free from Dosha Avadyam = Mala - Shudha Svarupa
- Niranjanam... Tamas Rahitaha Stands from Avidya.

Advatiyam 2nd less :

- Pare Tatve - Paramartika Tattvam
- Different order of reality
- (Yoma) Akasha can't have impurity, need not wash to make it pure.
- Pollution in intellect - Which is confused
- Pollution Belongs to air / Earth / Water.. Space never polluted... Our Buddhi is confused.
- Viveka / Vairagya / Sadhana Chatustaya Sampatti to refine intellect.

Verse 575 :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ 575 ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 575||

Neither is there birth nor death, neither a bound nor a Struggling one, neither a seeker nor a liberated one. This is the ultimate truth. [Verse 575]

Gauda - Mandukya Upanishad : Shankaras guru's Guru

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation. Nor any liberated as such. This alone is the supreme truth. [2 - K - 32]

Essence of Vedanta :

- 1) All events - Secular / Spiritual / Religion within time and space is Mithya Why ?
 - Because Maya projects time and space - Maya Kalpita - Desha / Kala / Kalena.
 - Maya = Mithya Products of time and Space Maya = Mithya
 - All events happening in time and space - Mithya
 - Spiritual Sadhana = Mithya
 - Attainment of Moksha as event = Mithya.
 - No Jagat Srishti / No Pralayam / Jivas / Prapancha / Samsara / Seeker of liberation doesn't exist.

To understand this :

- Wake up from dream - Dream is unreal projection.
- Ahamkara Drishti... Car / Back problem.

Paramartika Drishti - No back!

- Waker alone can understand unreality of dream.
- Paramartikaha alone can understand unreality of waking.

Wise man's angle : All projections

- Liberated - Doesn't claim I am liberated
 - To claim liberation is from Ahamkara Angle
 - Sakshi Drishti - Not Bound / Liberated.

Verse 576 :

सकलनिगमचूडास्वान्तसिद्धान्तरूपं
परमिदमतिगुह्यं दर्शितं ते मयाद्य ।
अपगतकलिदोषं कामनिर्मुक्तबुद्धिं
स्वसुतवदसकृत्त्वां भाव्यित्वा मुमुक्षुम् ॥ 576 ॥

sakalanigamacūḍāsvāntasiddhāntarūpaṁ
paramidamatiguhyam darśitam te mayādyā |
apagatakalidoṣam kāmānirmuktabuddhiṁ
svasutavadasakṛttvām bhāvyitvā mumukṣum || 576||

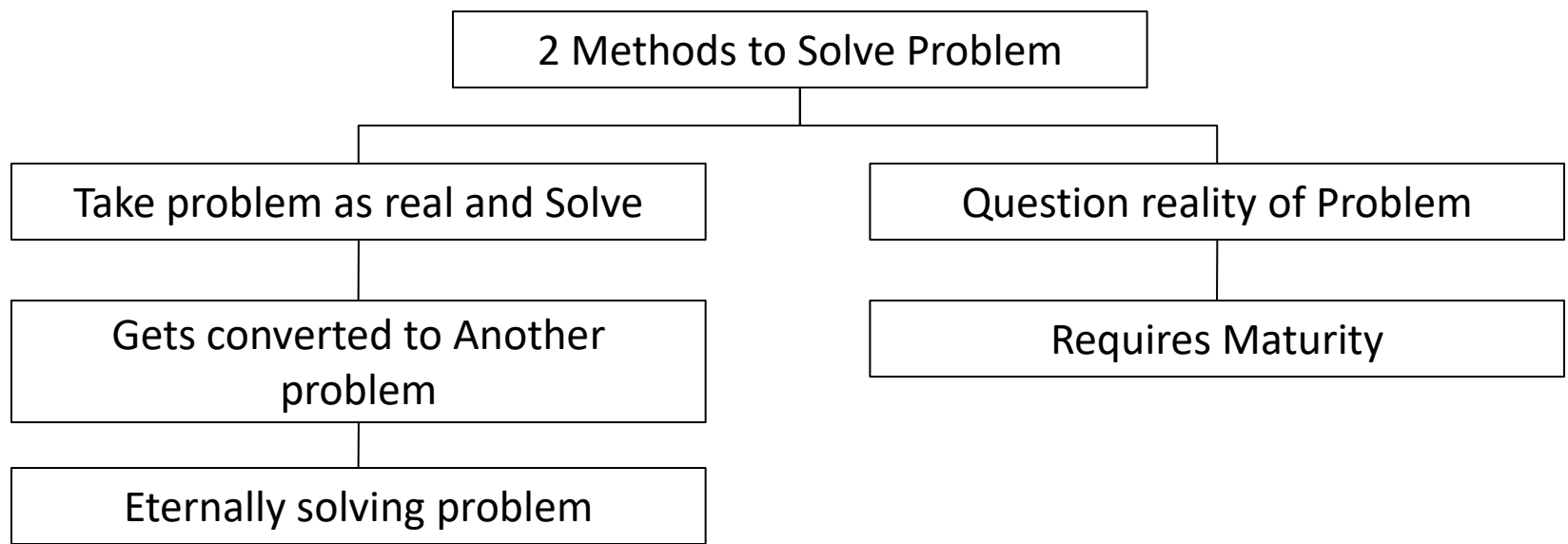
Considering you to be a seeker after liberation, as one purged of the taints of this dark age, with mind free from Desires, I have today revealed to you, again and Again, as I would to my own son, the supreme and profound secret, the innermost essence of Vedanta, the crest of the Vedas. [Verse 576]

General Advise :

- To understand unreality of problem, Maturity required.
- I taught this because I thought you are ready.

Verse 520 to 576 - Final benediction :

- Hidden essence / Secret within Vedanta cave is essence of 4 Vedas - Rig/ Yajur / Sama / Atharvana.
- Param Guhyam - You are ready to see unreality of problem.



Apagatha Kali Dosha :

- What type of Mind set / Maturity required?
- You are free from Doshas of Kaliyuga, Strong Raaga / Dvesha / Moha.
- Thinking of world / Family - Cause of problem.
- They have to be changed - Strong delusion Obstacle to Vedanta approach.
- As long as Kama / Krodha is there, person not ready for Vedanta...

Mumukshu :

- Questions reality of problem.

Verse 35 to 576 :

- Sishya Acharya Samvada over.
- Shankara concludes Vivekachoodamani.

Verse 577 :

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।
स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ 577 ॥

iti śrutvā gurorvākyaṁ praśrayeṇa kṛtānatiḥ |
sa tena samanujñāto yayau nirmuktabandhanaḥ || 577||

Hearing the words of the teacher, the disciple prostrated to him with reverence, and obtaining his permission, went his way, freed from bondage. [Verse 577]

Gratitude to God / Guru / Vedanta - Don't forget in life :

- God brings me to Guru
- Guru brings me to Vedanta
- Vedanta brings me to my self
- When I use Vedanta, what do I see.
- I have come back to Myself, My journey ends with My self, Freed from Samsara!

Verse 578 :

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।
पावयन्वसुधां सर्वां विचचार निरन्तरः ॥ 578 ॥

gurureva sadānandasindhau nirmagnamānasah |
pāvayanvasudhām sarvām vicacāra nirantaraḥ || 578||

And the teacher, his mind immersed in the ocean eternal bliss, forever wandered about, indeed blessing the whole world. [Verse 578]

Sishya left Guru - Guru independent - Went his way!

- Guru = immersed in Atmanaha...
- In ocean of eternal Ananda / Ocean moved from place to place.
- Purifying minds of disciples of ignorance impurities.

Verse 579 :

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ 579 ॥

ityācāryasya śiṣyasya saṁvādenātmalakṣaṇam |
nirūpitaṁ mumukṣūṇāṁ sukhabodhopapattaye || 579||

Thus, by means of a dialogue between the teacher and the disciple, the Atman has been indicated for the easy comprehension of Seekers after liberation. [Verse 579]

Shankaras Parting Advice :

- I taught you nature of yourself.
- Your own nature I revealed
- Mumukshu = Ready and Questions problem.

Verse 580 :

हितमिदमुपदेशमाद्रियन्तां
विहितनिरस्तसमस्तचित्तदोषाः ।
भवसुखविरताः प्रशान्तचित्ताः
श्रुतिरसिका यतयो मुमुक्षवो ये ॥ 580 ॥

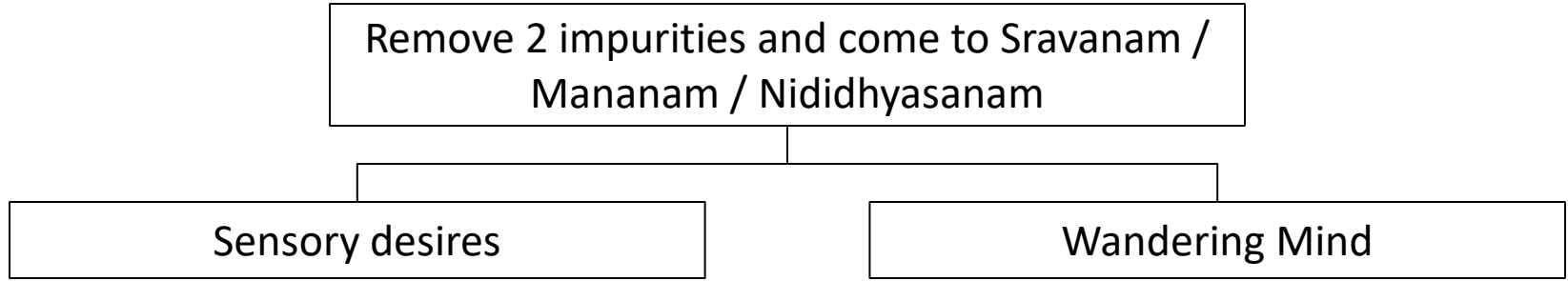
hitamidamupadeśamādrīyantāṁ
vihitanirastasamastacittadoṣāḥ |
bhavasukhaviratāḥ praśāntacittāḥ
śrutirasikā yatayo mumukṣavo ye || 580||

May those men appreciate these salutary teachings, who are seekers after liberation, who have cleansed themselves of the taints of the mind by observing the prescribed methods, who have a distaste for worldly enjoyments, who have serene minds and who take a delight in the Scriptures. [Verse 580]

- Seekers interested in liberation resort to this teaching.
- Having Become free from impurities of mind through Karma Yoga - Approach Jnana Yoga - Chitta Doshas.
- No benefit without Karma Yoga - Religious life.

What type of Impurities?

- Freedom from worldly desires is Obstacle to Jnana Yoga.



Sanyasa :

- Reality to leave / Loose anything in life = Yatatvam

Verse 581 :

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ 581 ॥

saṁsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-
khinnānām jalakāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām |
atyāsannasudhāmbudhiṁ sukhakaraṁ brahmādvayaṁ darśaya-
tyeṣā śaṅkarabhārātī vijayate nirvāṇasandāyinī || 581||

For those who are afflicted in this Samsara by the burning pains caused by the scorching sunrays of the threefold sorrows (Adhyatmika, Adhidaivika and Adhibhautika), and those who, in delusion, roam in a desert in search of water, for them here is the glorious message of Shankara pointing out the ocean of nectar, the non-dual Brahman, within easy reach, in order to lend them to liberation. [Verse 581]

Samsari in long journey thirsty :

- Vivekachoodamani is pure water for thirsty from Beginningless time Anantha Kodi Janmas...
- Going through desert land - Drinking water of Ananda.
- Desert = world
- Water = Mirage water = Fake Ananda
- Scorched by sufferings of Samsara, Seek some Ananda.

Upanishads :

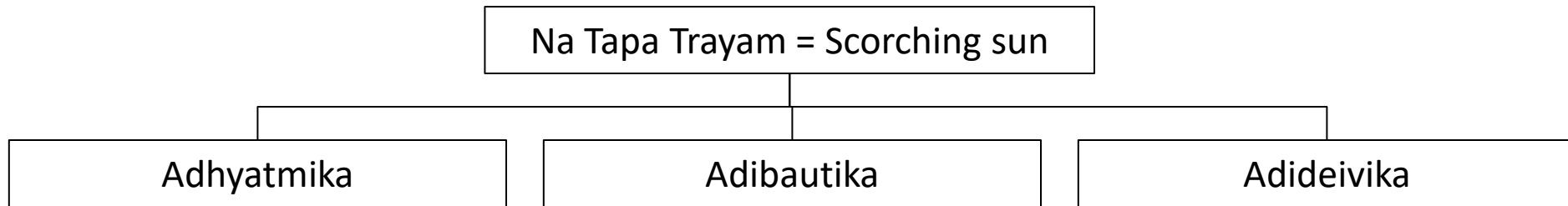
- Gives real water
- Brahmananda water - Available closely - Let Vivekachoodamani serve thirsty people.

Lecture 167

Verse 581:

- Glory of Vivekachoodamani through Metaphor / Comparison.
- Entire world Prapancha = Desert land = Marubuvi.
- Jiva living being = Traveller in desert land of world.

Problems :



- Our thirst for peace of mind = Thirst for water
- Objects / Persons for peace of mind = Mirage water
- No real source of water in desert land
- In world - No real source of peace.
- Vishaya = Marichika - Mirage water.
- In desert - Some areas oasis - Spring of real water.

In creation :

- One spring of real peace
- Our Atma within, only green belt - Oasis.

Guru :

- Who knows source of peace = well wisher in desert who has knowledge of Oasis.
- Vivekachoodamani = Guiding words of well wisher.
- Peace thirsty man can go to oasis of Atman to remove thirst and get peace of mind.

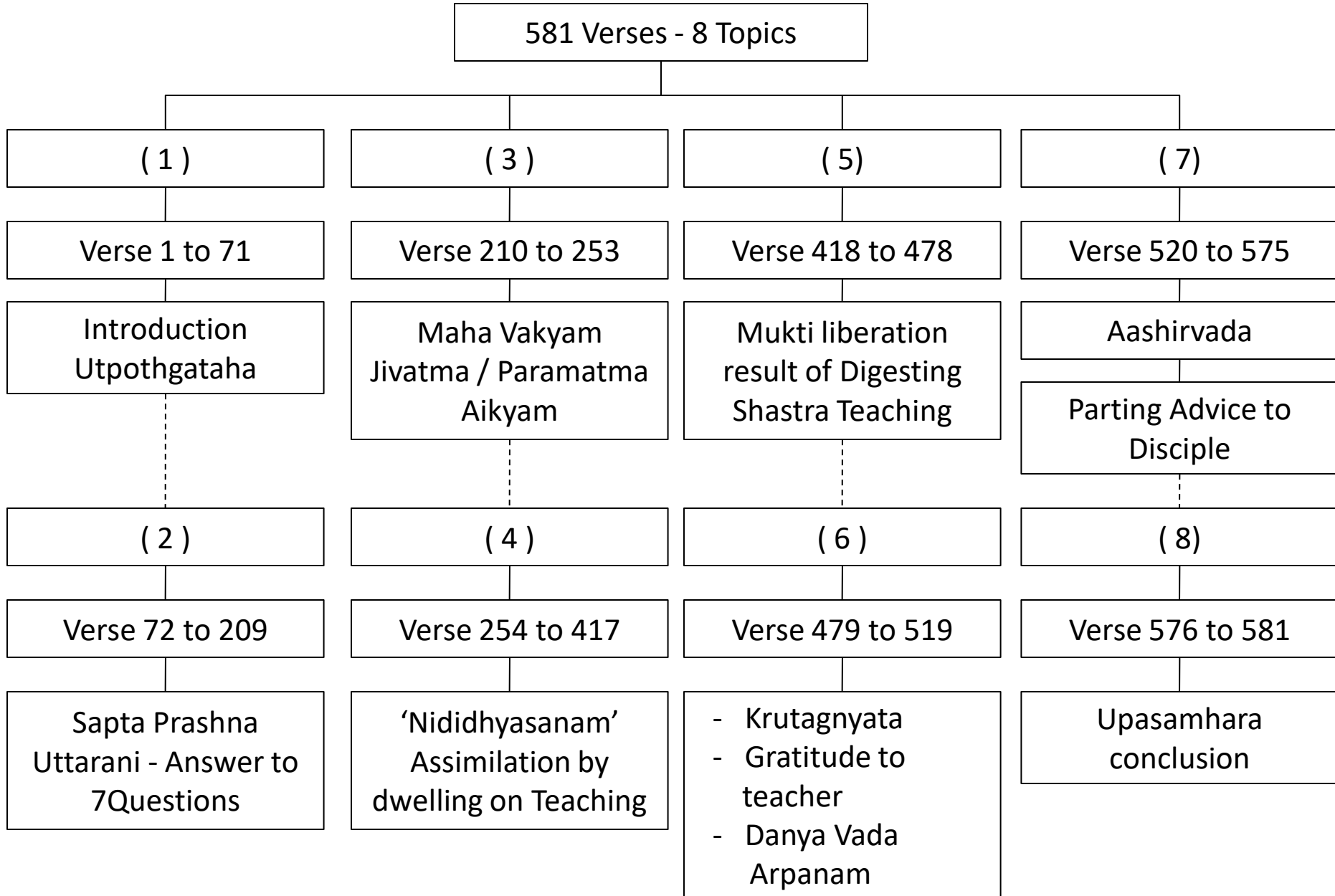
Sun Rays - 3 Fold misery :

- Delusion = Mirage water / World - People can give peace of mind.
- Close spring of real water which will give happiness / Contentment = Non dual Atma Brahma.
- Auspicious words = Shankara Bharati Content in Vedas / Saraswati

He produced only shell :

- Bestower of Moksha / Peace / Sashwati Shanti = Shastra Vakyam.
- Useful to all thirsty travellers... who are interested in peace of Mind / Oasis...
- Greatest source of knowledge - Most glorious in the world.

Vivekachoodamani Birds eye view of Entire Text :



Topic No. 1 - Utpothgataha - Introduction :

- Glory of human Manushya - Janma... only in human birth liberation possible.
- Human birth validated only by utilising Janma for liberation.
- Spiritual growth is gradual.

Discover 1st Stage :

- Know Moksha ultimate goal of life.

2nd Stage :

- Moksha attained only through Jnanam
- Desire for Moksha converted into desire for Jnanam.

3rd Stage :

- Jnanam attained only through Shastra.
- Shastra only mirror - Keep it in front and see my nature clearly.
- Jnana Ichha converted into Shastra Vichara Ichha - Desire for scriptural study.

4th Stage :

- Never enquire Shastra by yourself, Shastra never speaks to me directly.
- Require guide to open Shastra, Sun required to open lotus.

Vedanta :

- Ambuja Suryaha... Tasmai Guruve Namaha

- Shastra building opens in presence of Guru Shastra Vichara Ichha converted to Guru Sravana Ichha.

How to find Appropriate Guru?

- Happens by gods Grace.
- Once Seeking is intense, invoke Grace of lord, Get opportunity to do Sravanam.
- Qualification of Guru and Disciple.

Topic No . 2 :

Sapta Prashantaha - Verse 72 to 209 :

- 1) Atma
- 2) Anatma
- 3) Bandaha (Bondage)
- 4) Cause of Bondage Banda Hetuhu
- 5) Liberation
- 6) Means of liberation Moksha Hetuhu
- 7) What Nourishes Supports - Perpetuates Bondage Pratishta.

Definition of Atma :

- 1) Atma is real I which is of the nature of Chaitanyam / Consciousness.

What is Consciousness?

- 1) Not part / Product / Property of body
- 2) Independent entity pervading and Enlivening body.
- 3) Not limited by size of body
- 4) Survives death of body
- 5) Surviving 'Consciousness' can't be contacted, because of lack of Medium.

Definition of Anatma :

a) From Angle of Nature :

- Body has Sharira Trayam
- Sthula, Sukshma, Karana.

b) W.r.t Functions - 5 Layers Pancha Koshas :

Anna	Prana	Mano	Vigyana	Ananda
Covering	Energy	Emotions	Intellect	Deeper most Sub-Conscious

- Inert Material.

What is Bondage?

- Mistaking inert body Anatma as myself, Having individuality based on body is Bandaha.
- Anatmani Atma Buddhi - Bandaha.

What is cause of bondage?

- Any mistake is born out of ignorance.
- Here self Mistake is self ignorance.
- I don't know I am different from body, I Mistake body as myself.

What is Moksha?

- Destruction of mistake
- Form of correction of mistake
- Form of conviction of Mistake - I am body.

I am not body... Who am I?

- I am 'Consciousness' - Different / Pervade / Eternal is my real nature.
- Anatmani - Atmatva Buddhi Tyagaha, Giving up of Deha Abhimana = Moksha.

What is means of Moksha? How to correct mistake?

- Jnanam - Discrimination only means of liberation!

Asking Question :

- Am I really body or some one else?

Drk Drishya Viveka :

- Most important method.

Method :

- I am different from whatever I experience... Powerful tool.

- World / Body / Mind I intimately experience... I am different from world / Body / Mind.
 - World - Little bit far
 - Body - Closer
 - Mind - Closest
- } Not myself
- Contact lens - Intimately close

Spectacles :

- Use intimately
- Integral part of myself
- Instrument to experience the world
- I am not contact Lens / Body / Mind instrument.
- Atma - Anatma - Viveka = Moksha Karanam
- Final Question = Bandah Pratishta.
- What is reinforcing factor of bondage.

What nourishes bondage?

- Every other activity I do other than Self enquiry, Nourishes bondage.

Mahavakya Vichara Topic 3 - Verse 210 to 253 :

- Jivatma / Paramatma - Aikyam Jananam.

What is significance of Mahavakya?

- When I do Drk Drishya Viveka, I know I am Chaitanyam Sentient Consciousness - Everything else is inert.
- I Consciousness observer - Drk
- World - inert Observed Drishyam
- There is Drk Drishya Sambandha
- Process incomplete because i am Drk / World is Drishyam - Dvaitam must go to higher level.
- I am Drk Observer and also, Karanam of Drishya Prapancha.
- Karanatvam expressed as Brahman, Aham Brahma Asmi is Karanatvam.



Discovery → Cause not person

Aham Karanam Asmi :

1 st I am Observer	2 nd I am Cause Brahman - Karanam
Drk Dishya Viveka	I am Elevated

What becomes status of world :

- World taken as Drishyam now becomes Karyam.
- I am Karanam - World is Karyam is new relationship.

I am Drk	World is Drishyam
Observer Consciousness Sakshi Chaitanyam	Is old Sambandha

- Conversion of Drk Drishya Sambandha into Karana, Karya Sambandha Is function of Mahavakyam.
- Aham - Means Drk
- Brahman Asmi - Means Karanam Asmi

What is benefit of this knowledge?

- Since I know I am Karanam and world is Karyam.

Corollary :

- Karyam can't exist separate from Karanam.—
- Observed dream can't exist separate from observer 'I'
- Waking world like dream - Doesn't exist separate from observer Karanam / Consciousness.

Previously	Now
<ul style="list-style-type: none"> - Drk / Drishya - There is Duality 	<ul style="list-style-type: none"> - Aham Brahmasmi - Advaitam - No Duality

- Clay and Pot
- Gold and Ornament
- Wood and Furniture
- Observer I / Consciousness and waking world - Prapancha.



Karanam

- Looks as though counting 2 words - 2 Substances.
- Between clay and Pot - Karya - Karana Sambandha is there, Substance one - Names many.
- If 2 words have 2 separate substances you should be Able to remove pot from clay - But you can't.

Therefore Only one substance :

- World and me.. Not 2 Substances only one Substance.

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं
 परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं
 परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो
 देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं
 परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे
 लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṁ parādādyo'nyatrātmano brahma veda, kṣatram taṁ
 parādādyo'nyatrātmanaḥ kṣatram veda, lokāstaṁ
 parāduryo'nyatrātmano lokānveda, devāstaṁ parāduryo'nyatrātmano
 devānveda, bhūtāni taṁ parāduryo'nyatrātmano bhūtāni veda, sarvaṁ
 taṁ parādādyo'nyatrātmanaḥ sarvaṁ veda; idaṁ brahma, idaṁ
 kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṁ sarvaṁ
 yadayamātmā ॥ 6 ॥

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self.[2 - 4 - 6]

Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३द्भि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmī prathamajā ṛtā3-sya,
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3-'dmi,
 aham viśvam bhuvanam-abhya-bhavā3m,
 suvarna jyotiḥ, ya evam veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

What is reason?

- Because between me and world there is Karya Karana Sambandha.

What is Karanam?

- I am Karanam... Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

What is function of Mahavakya?

- Converting Drk Drishya Sambandha into Karya Karana Sambandha.

Topic 4 - 254 to 417 - Nididhyasanam / Samadhi Abhyasa :

- Internalisation / Focussing on teaching

Soaking in teaching

Saturating myself in teaching

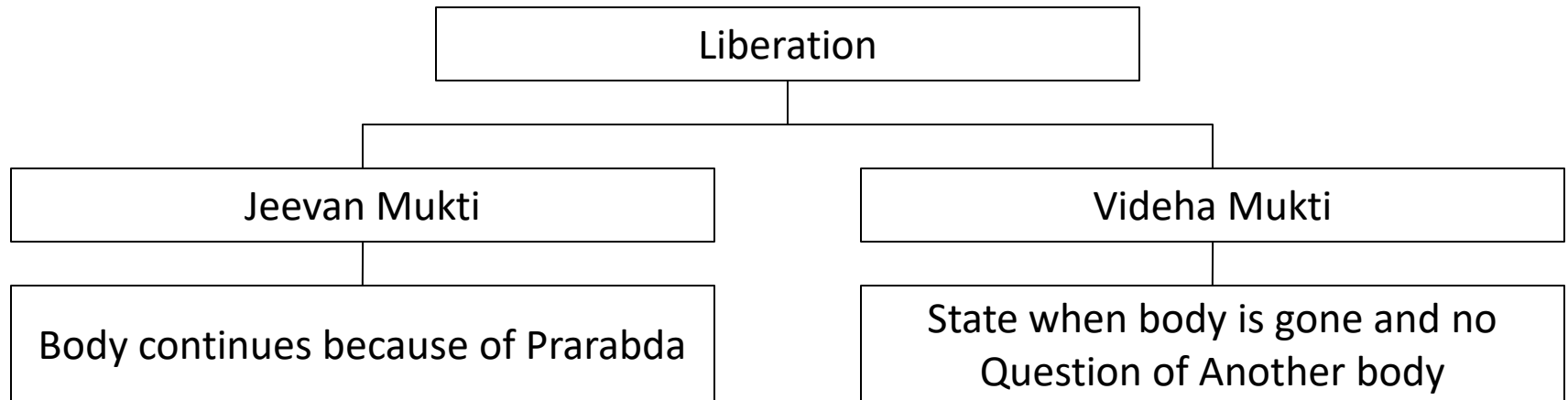
- Hearing / Reading / Teaching / Sitting in 'Mananam' = Samadhi Abhyasa, Yogic Method of 'Mananam' Ashtanga Yoga.

Topic 5 : 418 to 478 :

- Benefit of Nididhyasanam / internalisation.
- Internalisation is a gradual process.

How to detect whether I have internalised or not?

- Frequency of negative reaction
 - Intensity of negative reaction
 - Recovery period of negative reaction
- } Comes Down
- Body / Mind / Speech - Most intense
 - Body / Mind - Medium intensity
 - Only Mind - Minimum intensity
 - Recovery period - Time to get out of reaction –
 - By observing this, we claim our Mukti / Liberation which is of 2 types.



- Difference - w.r.t. worldly people
- Jnani - Doesn't see any difference - For him presence and absence of body makes no difference.
- In his vision - Body = Mithya... Mirage water

- What will be difference in sand
- When you see / Don't see mirage water - No difference w.r.t. sand.
- I was / I am / Ever will be liberated.

Topic 6 : Verse 479 to 519 :

Disciple's gratitude :

- Teacher alone makes Shastram valid
- Start with prayer to God
- Lord introduces me to Guru
- Guru introduces me to Shastra and disappears.

Shastra = Mirror / Darpanam :

- When I look into Shastra mirror, mirror takes me to my own Self.
- As though extrovert... When I look at mirror... I am seeing myself!!
- God - Guru
- Guru - Shastra
- Shastra - Myself
- I am indebted to God for Guru
- I am indebted to Guru for mirror - Shastra
- I am indebted to Shastra for putting me into lap of myself!

Gratitude Eternal :

- Vedanta / Guru / Ishvara - Sambandha eternal.
- 1st Worship these 3 for gaining Jnanam.
- Later worship these 3 as gratitude

Topic 7 : Verse 520 to 575 : Guru's Aashirvada

- I Have handed over mirror to you.
- At regular intervals, look at Shastra mirror.
- Guru has trained you, how to look at Shastra.
- Brahmachari / Grihasta / Vanaprastha / Sanyasa any Ashrama ok.
- Enjoy life and be free, Guru gives freedom to disciple.

Topic 8 : Verse 576 to 580 :

- Upasamhara - Conclusion of dialogue
- Master of ceremony - Shankara Glorifies text.

Metaphor of desert used :

- Guiding text - Takes tired traveller to spring place by Shastra.
- Shankara Bharati - Nirvane Sanyasini